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HIS HOLINESS POPE PIUS XII



LESSON OF LOURDES

Imagine the newspaper headlines of the year 1858: PEASANT GIRL OF SOUTHERN FRANCE HAS VISION OF BEAUTIFUL LADY! CROWDS ASSEMBLE FOR MORE VISIONS EXPECTED IN NEAR FUTURE!

Many people laughed at such an idea, as many still laugh in our own day. The crowds, however, continued to grow and grow and now the number of pilgrims to the place of the visions—the Shrine of Lourdes—is around two million every year. Some are curious and go to see; some are sceptics and go to be satisfied; some are atheists and go to scoff; some are ill and go to be cured; all come away happy!

What is this universal remedy, this secret of Lourdes that has withstood the test of time and continues to draw mankind with an inexplicable force? Is it the proof of the existence of God made manifest through the many miracles? This is a great lesson, a great gift of Lourdes, but it is not what the Beautiful Lady had in mind in Her eighteen apparitions to the peasant girl—Bernadette. She did not even mention the great healings that would take place at the Shrine. Hence, Lourdes was not primarily meant to be a stage on which a drama of miraculous physical cures was to play! What then is the purpose of Lourdes?

A well known cripple who has returned there many years in succession says: "Life here at Lourdes is so wonderful, such a series of unending thrills, that I find it difficult to record my reactions. Everyone is happy—here there is no talk of war, of politics; here life is a prayer. We are in a place apart from the world—a place halfway to heaven!"

This is, I think, what Our Lady taught at Lourdes. She gave us an example as proof that the way of life taught by Our Lord is practical in our own times. At Lourdes we see it being lived—joyfully, successfully—every minute of the day. It is because we are all more or less 'homesick for God' that the Shrine is 'like home' to people of every creed, from every part of the earth, from every walk of life; it is the way we were meant to live. The 'password' at Lourdes is 'give'. Everyone gives everyone else of his time, of his goods, of his prayers; the secret here is that God is being put into actual everyday living.

What application has this lesson to our own way of living, or is it only for Lourdes and for those who are able to go there?

Mary is the Mother of all; Her love embraces us all; Her teaching affects us all. We know that She is interested in each one of us personally, and we can pay Her great homage by taking this living lesson to heart; by being convinced that She was teaching me to do here and now, whatever I am doing—well; to live each minute—with whatever it brings—perfectly, in a word, to live a "Lourdes-like life". It is through the Mother of God that we have been called to the sublime vocation of the Priesthood, and it is through Her that we shall be able to persevere in it. We all know well this great truth, but how easily we forget and how seldom we say thank you.

It is as an expression of appreciation, of filial love and trust that we—the Students of St. Joseph's Seminary—dedicate this issue of the Vox Ovium to Our Lady of Lourdes, in this, the Centenary Year of Her apparitions there, and through Her we beg God's continued blessings on the Apostolate in this part of His vineyard:

O Mary conceived without sin, cease not, we beseech thee, to embrace us with the warmth of thy maternal love. For a hundred years thou hast called to Lourdes men of every race, nation and walk of life, that they might find there, through thy powerful intercession, a renewal of spiritual health and a cure too, of their bodily ills whenever thy Divine Son judges it expedient for the salvation of souls. May we feel ever more deeply the tenderness of thy love in this Centenary Year of thy Apparitions.

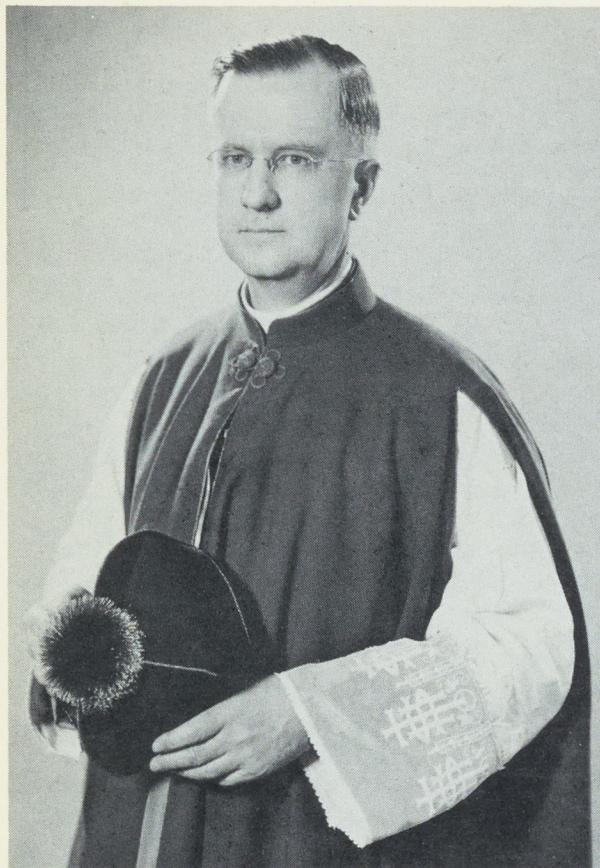
Take pity, O Immaculate Virgin, on all the distress and weakness of mankind. Grant that through prayer and penance, on which thou has been so insistent, this world may find anew that love of Christ and obedience to His law, which, uniting the children of all nations and the nations themselves in one bond of brotherly love, will banish from every heart the anguish which oppresses us and so allow true peace to reign at least over this earth. Thus may all mankind with one and the same joyous heart sing the praises of thy Immaculate Conception. (100 days Indulgence. +Pierre Marie Theas, Bishop of Tarbes and Lourdes).



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Assistant at the Pontifical Throne
Third Archbishop of Edmonton



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Coadjutor Archbishop of Edmonton

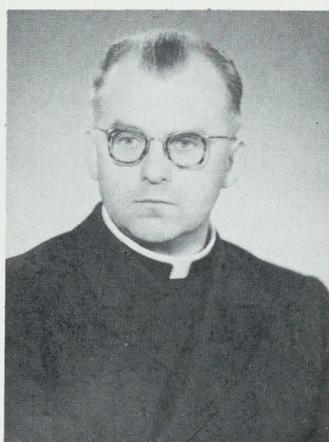
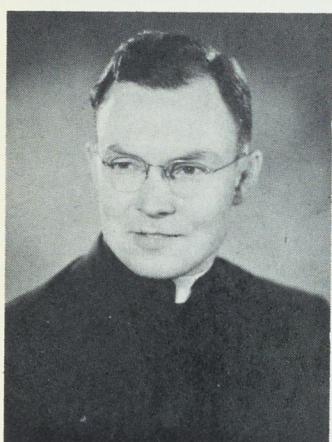


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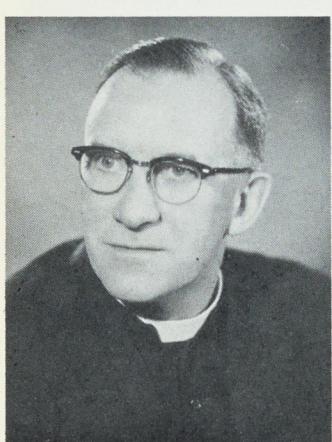


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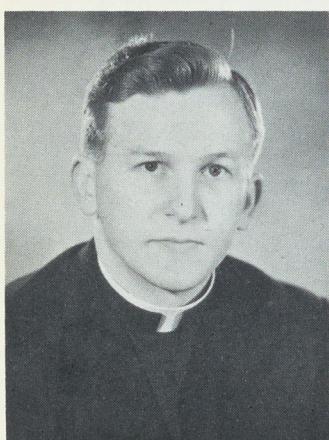
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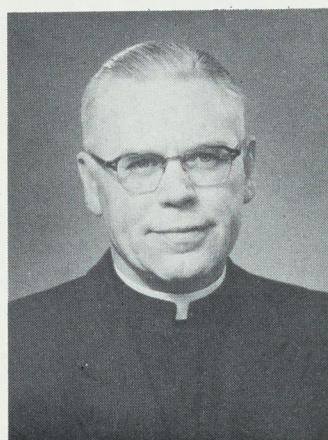
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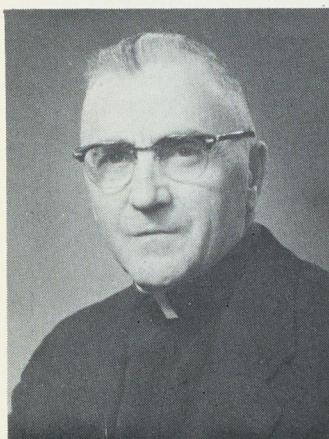
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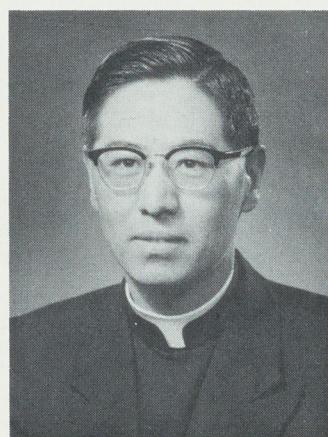
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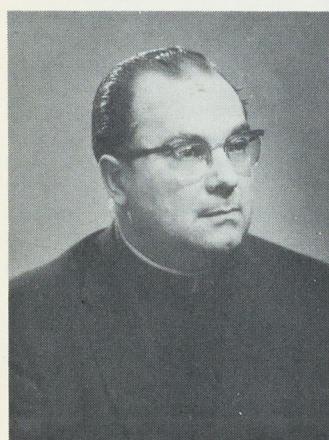
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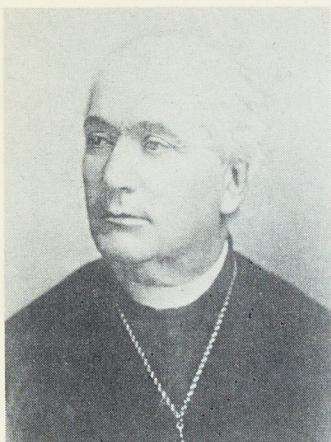
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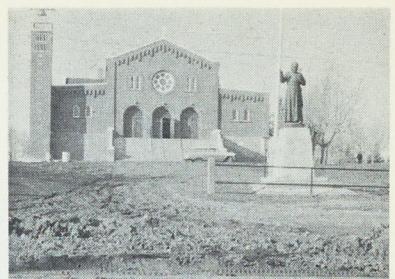
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REV. H. VINCENT
Professor of French



BISHOP GRANDIN



St. Albert's Mitered Missionary

"There is no poetry in these missions; there is only prose—cold, dull, horrible prose!"

The bishop smiled a little when he said this as though amused by his own melodious flow of words. But he continued:

"If you wish to join us in these missions, I cannot promise you martyrdom, but I do promise you fatigue without respite, snow and ice without bounds, sleepless nights of sorrow and toil, a scorching sun and biting cold. I promise you also vermin."

But his listeners knew that these mission fields in faraway America, in the "Fearful North," meant everything in the world to him and that Bishop Vital-Justin Grandin was only too anxious to return to them. They knew, too, that he had already spent almost fifteen years in that isolated territory stretching far into the polar regions.

It was late summer, 1868. Bishop Grandin had just been recalled to Paris by his superiors in the Oblates of Mary Immaculate. Arrangements had to be made, they said, if the diocese of St. Boniface, in Canada, was to be divided, establishing thereby a new bishopric in St. Albert.

And this new bishopric, itself twice the size of France, was to be Bishop Grandin's episcopal see for the next thirty-four years.

But the story of Bishop Grandin goes back much farther; we should return, in fact, to a day in 1842 when a frail, thirteen-year-old boy, lisping broadly, confided to his confessor:

"I would like to be a priest; a missionary priest. But, no, I have neither the virtues nor the talents for that sublime calling!"

The confessor offered encouragement. And so Vital, whose speech impediment was really not so bad, decided to give up tending sheep on his uncle's farm near Mayenne in northwestern France.

But his health was another thing. Besides, was not his brother, Jean, already in the seminary, enough of an expense to their poor parents who had thirteen children to provide for!

However, Vital entered the seminary—in his bishop's cassock, dyed black. Following numerous failures and even final rejections, he was accepted by the Oblates of Mary Immaculate and he advanced to the Priesthood, receiving First Tonsure. Minor and Major Orders all within fourteen months of his profession.

How often, in after years, during his zealous missionary life, did Bishop Vital-Justin Grandin recall his many childhood discouragements and how God, to accomplish His greatest designs, chooses the weak things of this world.

And how long, after his death in 1902, was his name to remain linked with the pioneer story of the Canadian West—where he dotted, for almost half a century, a far-flung diocesan territory in its savage and undefined prairie region.

For, this is the same saintly Bishop whose cause for beatification is even now before Rome, and is expected to receive papal endorsement before too long!

Shortly after his ordination in 1854, Father Grandin set out for America—and mission country.

And it was just four years later, before he had reached his twenty-ninth year, that he received word of his promotion to the episcopate. The unusual part of it, however, was that the appointment was made fully six months earlier, but the young priest, away on some perilous Indian mission near Lake Athabaska, could not be located and advised sooner.

His consecration, the following year, in Marseilles, France, was the beginning of an impressive chapter in the history of Western Canada. And the significance of that day was not to end at his death, forty-three years later; it is even yet alive in the land he pioneered.

For, now, in the centenary year of his appointment to the episcopate, the new St. Joseph's Seminary, blessed last fall, is but a few miles distant from Bishop Grandin's primitive see in St. Albert where once was situated the first seminary in Western Canada. The centenary is also marked by the opening of the new cathedral in Calgary, a city unknown one-hundred years ago.

But, it is asked, just what is his claim to sanctity? Concretely, what did this bishop do for the foundation and expansion of our Church.

A pastoral letter, read last December throughout the Ecclesiastical Province of Edmonton, included the following:

"... During his lifetime those great apostolic virtues were so radiantly evident in the person of the first bishop of St. Albert that he was praised for the holiness of his life. It is the right of the Church alone, in God's time, to proclaim the sanctity of the great missionary bishop, but even now, the many favors obtained by his intercession since his death have caused the Holy See to take under consideration the life and labors of the servant of God, in order to discover genuine and positive signs of holiness . . ."

Comparing the state of the Church on the prairies when Bishop Grandin's diocese was begun in 1871, with its improved condition at his death in 1902, gives even stronger evidence:

The territory consisted of more than half a million square miles, stretching from North of Lake Winnipeg to the Rocky Mountains, and from the boundary of the United States to the borders of the Vicariate of Athabaska-Mackenzie.

On his arrival here, Bishop Grandin found only a few scattered tribes of Crees, Blackfeet Assiniboines and Montagnais living in a state of savagery, and some bands of Metis who lived in small places on the shores of the lakes and the rivers. White men were a tiny minority; there was no town or even village of importance. There were only five missions manned by nine Oblate priests assisted by some lay brothers and the Grey Nuns of Montreal.

But when Bishop Emile Legal, O.M.I. became second bishop of St. Albert, in 1902, he received a solidly-established

diocese. It included a minor seminary with eleven ecclesiastical students, more than thirty parishes with resident priests who also served twenty-five other parishes, thirty-one elementary schools, eight boarding schools, an industrial school, two orphanages, and five hospitals.

The number of priests in the diocese then totalled fifty-two, of whom forty-two were Oblates of Mary Immaculate, and ten were secular priests. They were assisted in their work by fifty-two Grey Nuns of Montreal, fifteen Grey Nuns of Nicolet, forty Sisters of the Faithful Companions of Jesus, twenty Sisters of the Assumption, four Sisters of Providence, and five Sisters of Mercy; there were, too, twenty-four Oblate Lay Brothers.

How could one man effect such a pioneer growth? It is here that Bishop Grandin's perseverance and self-sacrifice tell a story:

"Many a time, ready to drop with fatigue and almost discouraged, I have caught myself saying: I can go no farther; I can do no more!" And then I have found that, even when one thinks another step is impossible, he can still do a great deal," He wrote after one of his many journeys in the far North.

After three years of preparatory work in his new diocese, Bishop Grandin was officially appointed to the St. Albert bishopric on Sept. 22, 1871. On that date, the Ecclesiastical Province of St. Boniface was established, with bishops also assigned to Athabasca-Mackenzie and to the mainland of British Columbia.

Ten years earlier, two other great missionaries, Bishop Tache and Father Albert Lacombe had set out from Lake St. Anne to choose a site for a Mission from which a priest could attend the small chapel recently built at Edmonton. After travelling about forty miles, they came to a small hill overlooking the Sturgeon River, about nine miles northwest of Edmonton.

"The Mission will be here," said Bishop Tache to Father Lacombe, "and, in honor of your patron Saint, it will be called St. Albert's Mission!"

A little later, Bishop Grandin spent four months there to establish a scholasticate and novitiate. And now, in official charge, he dedicated this new diocese to the Immaculate Heart of Mary.

But in the immense work that lay before him, Bishop Grandin was to find himself not only a spiritual leader but also a mediator in political affairs. During what he termed a period of transition, he was confronted with the problem of immigrants arriving in his mission territory and settling according to their guesses as to where the great railroad was to be built. The influx had increased the population of his diocese to about fifty-thousand, of whom about two-thirds were non-Catholic, and included a large number of Protestant ministers.

It was then, too, that the government was said to have made loose agreements with the Indians concerning the divisions of their land for colonization and the building of the railway. The Indians were dissatisfied with the arrangements and would have resorted to open warfare on several occasions had Bishop Grandin not intervened.

Although delayed several years, the insurrection broke out with bitter intensity on March 18, 1885. Under the direction of Louis Riel, a Manitoba Half-Breed, outlawed after the Manitoba Rebellion in 1869, Half-Breeds and pagan Indians alike rose up against the government officials for not granting them land titles.

Churches, mission houses and villages were pillaged during the two-month uprising, and even two of Bishop Grandin's young missionaries were murdered by the rebels, near the eastern boundary of Alberta. But the bishop, with much rebuilding to do, still continued his cause for the Indians who, unequipped for farming, practically faced starvation.

He brought the cause directly to the government at Ottawa. And it was during one of his visits there that a Montreal newspaper, under the heading, 'A Hero From the North-West', printed the following:

"The government officials at Ottawa were at first surprised, but have now become accustomed to the frequent visits of one who should have been known to them all. Of noble bearing, tall and erect despite his snow-white hair, privation

and suffering deeply stamped on his venerable face, this truly noble Prelate, before whom Protestant and Catholic instinctively bow is Monseigneur Grandin of St. Albert.

"For seven and twenty years he has lived with the Indians, has suffered with and for them, has wept and rejoiced when they did. When he arrived in their midst, the tomahawk and the scalping knife were in daily use and, if these weapons have been laid aside, it is because of the words he has spoken to them and of the deeds he has done. One can readily understand how he loves them, and how his heart now bleeds as he sees them robbed, maltreated, persecuted, and driven to death by starvation.

"Let us hope that the Cabinet ministers will see things in their true light and that they will give him more than empty promises; that they will grant him not what charity, but what cold justice demands. If they are sincere in their protests that they wish to make colonization in the West a success, they will do well, if not to favor, at least to do justice to the Catholic Missions."

While the government was complying with some of his requests, Bishop Grandin busied himself with improving his headquarters at St. Albert. Renovations had to be made in his "palace"—a one-storey shed, about sixty feet long by fifteen wide. Its interior was crudely finished, and seven persons had to share one room which served as a dormitory, parlor, library, carpenter shop and sewing room.

Although the new palace was not built until 1879, he had his cathedral completed four years earlier. To meet the demands of many new-comers, the cathedral was designed to accommodate four-hundred persons. Greatly surpassing the first cathedral, built there in 1862, and the first Catholic church in Edmonton in 1857, the building still stands on its original site.

One day, during Mass in his chapel, the bishop, turning around to say "Dominus Vobiscum," saw that one of his faithful had lighted his pipe at the candle on the altar, and was calmly smoking.

"I stretched my arms farther apart than the rubrics prescribe," he wrote, "and knocked the pipe from his mouth."

Since his earliest childhood, Bishop Grandin had suffered from recurring illnesses. The same bodily frailty that had caused him to give up his seminary studies on several occasions, returned to him with even greater intensity during his missionary work.

Exposed to cold, and lacking proper food much of the time, the bishop succumbed to serious illness which required several operations and frequent treatments. Even during his convalescence, dried fish was common fare, although fried dog and roast crow were also on the menu.

And his sufferings grew more intense. Gradually, his strength left him to the extent that he had to give up many of his diocesan cares. During the last five months of his life, he was unable to say Mass but he would drag himself on his knees around the Stations of the Cross.

He died at St. Albert, June 3, 1902. From its first resting place, in front of the sanctuary of the second St. Albert cathedral, his body was transferred in 1906 to the crypt of the third cathedral, between the tombs of Father Leduc and Father Lacombe.

After four years in a water-filled grave, his body, when exhumed, showed little signs of corruption.

On the tomb of this great missionary whose beatification is earnestly sought, are aptly inscribed the words of St. Paul:

"I have often looked death in the face. I have been shipwrecked three times. What journeys I have undertaken; What dangers! Danger from rivers, danger from robbers, in danger from my own people, in danger from the Gentiles; danger in cities; danger in the wilderness, danger in the sea, danger among false brethren! . . . I have met with toil and weariness, so often sleepless, hungry and thirsty, so often denied myself food, gone cold and naked. And all this, over and above something else which I do not count; I mean the burden I carry every day, my anxious care for all the churches."

Many years earlier, a Paris newspaper, following an interview with Bishop Grandin, printed these lines:

"The Catholic Church has the secret of making heroes and, thank God, these heroes will not easily be supplanted by the men whom heresy makes."

Alumni

The official opening of the new St. Joseph's Seminary marked an important milestone in the history of the Catholic Church in Western Canada. This memorable event gives us a true appreciation of the rapid growth, progress and development which the Archdiocese of Edmonton has undergone since its inception in 1871.

Using the new seminary as an indication or measuring stick of development, we are forced to the conclusion that this part of the country has indeed received an abundance of blessings and favors through the munificence of Divine Providence.

Every worthy achievement is the outcome or product of joyous labour and mutual co-operation towards the common goal. Our seminary certainly stands out in confirmation of this fact since its coming into being can only be credited to the united efforts of many involved.

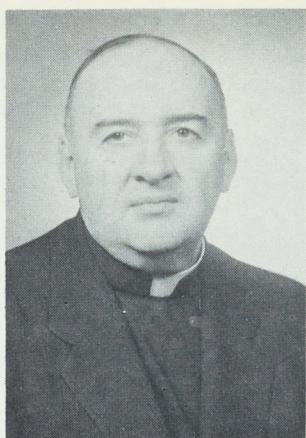
As long as the seminary stands, it will always bear witness as a monument to the capable administration of Archbishop MacDonald. Many Churches and institutions have been built under his inspired leadership but the New Seminary stands out as the crowning glory of them all and comes as the fulfillment of his fondest dream.

Due credit must be given to the Reverend members of the clergy whose interest in the fostering and development of vocations animated them to give their full-hearted support to this all-important undertaking. Once again as on many previous occasions their zeal and energy has been made manifest.

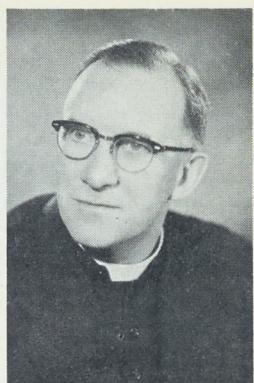
Finally the faithful are to be commended and praised for their wonderful spirit of generosity. We feel sure that God will reward and bless them for their many contributions and sacrifices. Certainly such a cause must be one very dear to His Sacred Heart.

The new Seminary will continue to fulfill the role so well served by the old one in days gone by. From the nature of the purpose of such an institution it must turn out priests — priests according to the heart of Christ! These graduates will be called upon to feed the food of Christian doctrine to the faithful and to minister to the ever-growing needs of the Church in various parts of the Lord's Vineyard.

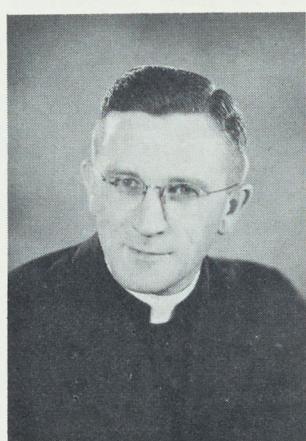
Everyone is proud of this beautiful, new seminary and justly so. It is an achievement which is a credit to all concerned.



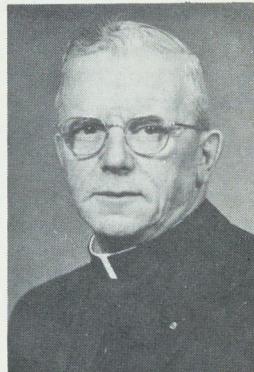
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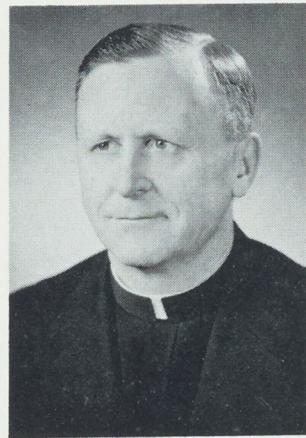
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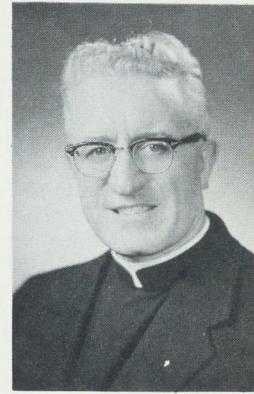
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Bonne Madone, Sask.

REV. M. VOLK
Jasper, Alta.

25th
ANNIVERSARY



New St. John's Rectory, Calgary



Holy Thursday Liturgy, St. Patrick's Edmonton



Father T. Smits '57,
in St. Mary's Hall, Calgary



Father R. Luzny '56 in the Chapel of the Sheptytsky
Institute, University of Saskatchewan,



Very Rev. J. E. Lefort, made
Papal Chamberlain in 1957



New Sacred Heart Ukrainian Church at
Biggar, Fr. Luzny, Pastor

WHAT DO THE GRADUATES OF THE OLD SEMINARY THINK OF THE NEW?

- Most Rev. F. J. Klein D.D., Bishop of Saskatoon, Saskatchewan—"It's wonderful!"
Rev. Jules Laberge '49—"It reveals the importance of Seminary days as a preparation for a lofty vocation"
Rev. A. Gillis '30—"Far too elaborate and comfortable"
Rev. T. W. C. Smits '57—"I hope that in this place (palace) the spirit stays as good as it was in the Old Seminary".
Rev. G. Oucharyk '46—"A great achievement due to the inspiration, the energy, and courage of Archbishop MacDonald, his zealous clergy and generous faithful of the Archdiocese of Edmonton."
Rev. C. Lucey '55—"Gorgeous!"
Rev. R. J. H. Larrabee '49—"It is indescribably wonderful. The chapel is austere and very beautiful."
Rev. W. Krewski '47—"The quiet surroundings should prove beneficial to the aspirants of the Priesthood."
Rev. P. Cramer '50—"Well impressed!"
Rev. A. Ricard '39—"The new 'Sem' will certainly provide the proper atmosphere for the training of priests who are to be followers of Christ."
Rev. P. J. O'Byrne '48—"A most suitable building to house a top priority operation."
Rev. K. Dylke '56—"A very great tribute to our Archdiocese. Hope it will see many years of a full house."
Rev. J. Murphy '28—"May the grand New Seminary be an invitation to many more young men to give their lives to the priesthood."
Rev. A. Hensel '57—"Fantabulous!"
Rev. L. Robert '51—"Terrificate!"
Rev. C. Landrigan—"Super-duper!"
Rev. O. R. MacManus '57—"A wonderful improvement!"
Rev. G. Tardif '41—"I think it's the best and I wish it had existed in my days."
Rev. R. Luzney '56—"A luxury liner. With the comfort for work and prayer, the students must have in mind that the seminary is still a preparation for the future ministry which often lacks the minimum comfort."
Rev. R. J. O'Neill '28—"New Seminary should give students a knowledge of their proper dignity and responsibility as representatives of the Church."
Rev. J. A. Finnigan '57—"Very 'swanky'. I was born six years too soon."
Rev. G. Gillis '56—"If externals mean anything, the new building heralds a bright future for the Church in the West."
Rev. D. Fleming '52—"Born thirty years too soon."

This year marks the twenty-fifth anniversary of ordination to the holy priesthood of the graduating class of 1933. Along with their many relatives, friends and well-wishers we would like to offer to the jubilarians our heartfelt congratulations! May the Lord grant you many more years of fruitful ministry spent in His Holy Service.

THE ETERNAL



"TO THE ALTAR OF GOD"

Rev. John Fetherston,
Nanton, Alta.
Ordained—May 31, 1958

"THE WORD OF GOD"

Rev. Bruce Field,
2301 - 2 Ave. N.W., Calgary, Alta.
Ordained—May 31, 1958

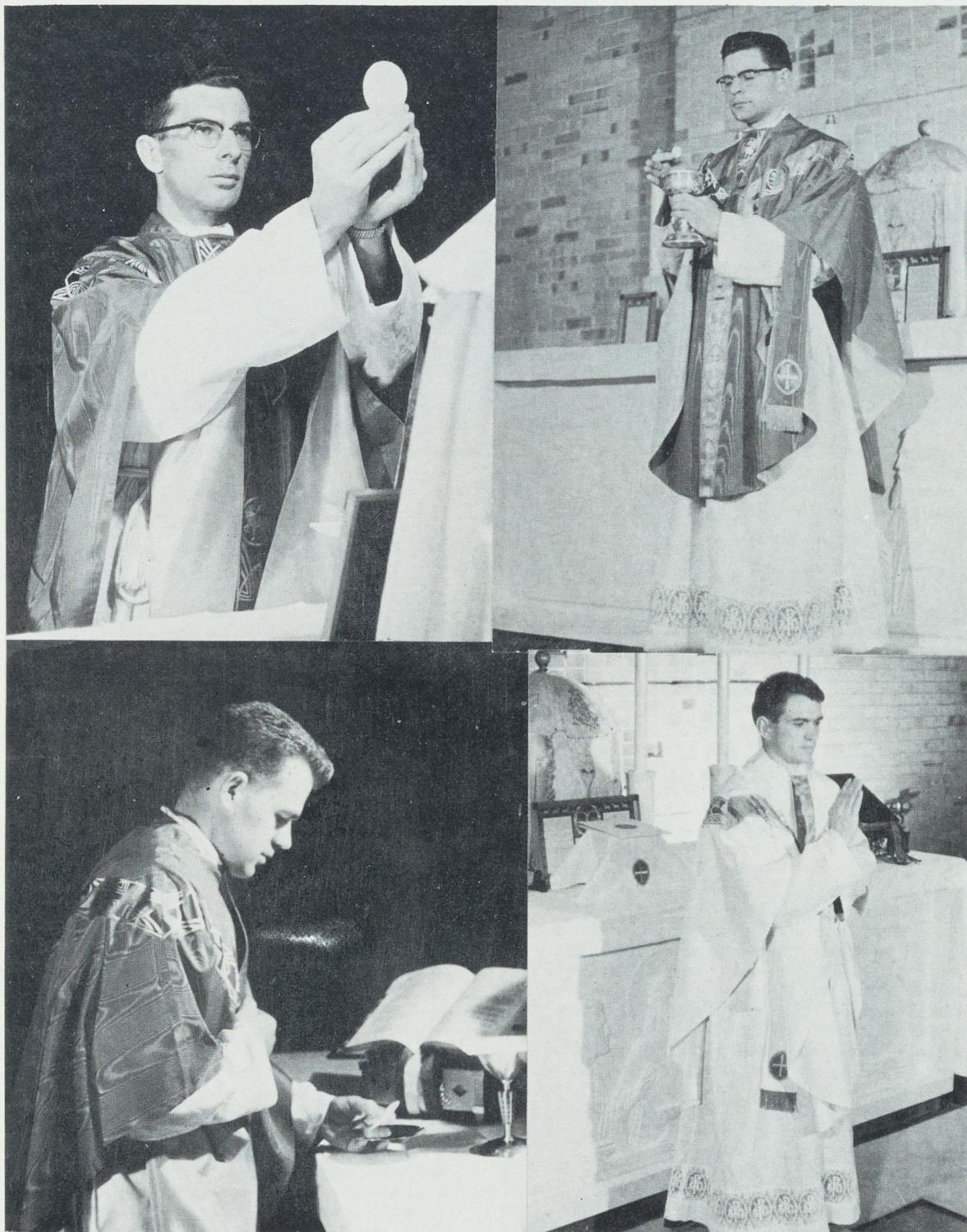
"THE MYSTERY OF THIS WATER AND WINE"

Rev. Leo Floyd,
Harbour Rd., Antigonish, N.S.
Ordained—May 31, 1958

"ACCEPT THIS SERVICE OF OUR WORSHIP"

Rev. Denis Hebert,
12762 - 117 St., Edmonton, Alta.
Ordained—March 22, 1958

PRIESTHOOD



"THIS IS MY BODY"

Rev. James Kelly,
523 - 19 Ave. W., Calgary, Alta.
Ordained—May 31, 1958

"LORD, I AM NOT WORTHY"

Rev. John Kraemer,
931 - 18 Ave. W., Calgary, Alta.
Ordained—May 31, 1958

"BEHOLD THE LAMB OF GOD"

Rev. Louis Kubash,
Broderick, Sask.
Ordained—June 5, 1958

"MAY ALMIGHTY GOD BLESS YOU"

Rev. Charles McLellan,
Drumheller, Alta.
Ordained—May 31, 1958

Water, Oil



and Incense

December the eleventh was a decisive day in the history of Alberta's southern Diocese. On that day in 1957 St. Mary's Cathedral, the mother Church of the Diocese, along with its eight altars were consecrated. The impressive ceremony was attended by all the clergy, the seminarians and many of the faithful of the Diocese. As a fact, it remains fresh in our memories chiefly perhaps, because it was such a lengthy and tiring ceremony. But, as an experience, did we advert to the salvific elements with which the Church so widely impregnates all of Her Liturgical activity?

A detailed description of the ceremony would be too extensive. In summary, Consecration consists in threefold sprinkling of the outside of the Church, tracing of the alphabet on the floor of the Church in the form of a cross, sprinkling of the altar and walls, deposition of the relics into the altar, anointing of the altar and walls with the Holy Oils, and numerous incensations of the altar.

As early as the eighth century the ceremonies of the Consecration of a Church had their present form. When St. Ambrose was Bishop of Milan, he might have used the greater part of the ceremonies as they are today. His seminarians (although there were no seminaries), priests and faithful would have taken part in the functions. Latin was their language, and they understood what was being said and revelled in the beauty of sign and symbol. But in our day, the significance of these ceremonies so often escapes us through difficulties of language and lack of knowledge of the Church's Liturgy, so that even a few ideas may stimulate a greater appreciation of the ceremony of Consecration.

Man is held down by his mortal body, and is unable, during his life to realize the longing of the soul for God. Being a creature of the earth, he has endeavored to express the plight of his soul in his behavior.

What history of men or groups of men does not disclose their natural need for God, their feeling of dependence on Him? Altars were erected and worship in various forms took place. To the Jews alone was the privilege given to know for certain the form of worship that was pleasing to the true God; their worship was regulated by the laws that God gave to Moses. But possibly more important to the Jews was God's presence among them. In a pillar of cloud by day and a pillar of fire by night He led them out of Egypt. Later He was present to them in the Ark of the Covenant, housed first in a tent, then in a splendid temple built by Solomon. This temple remained the center of Judaism.

With the coming of Christ, the old order had to give way to its Maker. With the new Covenant came new concepts. Unlike the Jews of old, the Christians knew that God, being omnipresent could not be confined to a certain place. It was for the purpose of prayer that a particular place was set aside to be used for nothing else. Churches were built for the public gathering of the faithful. The Mass was the center of their worship, and all other things drew their efficacy from it. The altar was naturally the most important feature—in fact the Church existed for the altar. Without an altar, without a sacrifice, the 'Church' would be just another meeting-hall.

The faithful, through a love engendered by an ardent faith, would have not just an ordinary edifice, but a magnificent one designed and built by the most talented artisans, and enriched with precious and beautiful furnishings. There was nothing too good for their Lord and Friend, who daily offered Himself to God from their altar. Rich though the Church, altar and the vestments were, the living temples of God were not neglected in difficult times. Ennobled as it was by the human soul, man's body was deserving of care. Here the Liturgy draws an analogy between the Church and the Christian.

These things are not sanctified of themselves, but are made holy by God. Baptism consecrates a neophyte to God. The triple sprinkling within and without the Church typifies the threefold affusion of water at Baptism. The Church like the soul is cleansed from all unclean spirits and henceforth it is separated from all profane and worldly activity. It is reserved exclusively religious worship. The alphabet traced on the floor of the Church in the form of a cross is equivalent to the impression of a large "Signum Christi" on the property that is henceforward dedicated to Christian worship. As the Alpha and Omega, Christ takes possession.

The anointing of the altar and the walls (on the twelve stones) with the Holy Oils has an age old signification. There are many instances of consecrating with oils in the Old Testament. Oil was poured on the head of Aaron, making him the priest of the Old Law; Kings were anointed with oil; oil was used in the dedication of the temple. The penetrating characteristic of oil signified a total consecration. Consecration means separation, not merely a superficial distinction, but one affecting the very reason for existence, and consequently it is for life. The Liturgy continues to use oil as a sign. The dedication of seeking only the glory of God by Baptism, is further intensified by Confirmation and Holy Orders.

The altar as the focal point of all liturgical activity, receives particular attention. It represents Christ, for from it is offered each day the infinite sacrifice. The abundant use of incense during the ceremony signifies the sincere sentiments of prayer and sacrifice of Christians, that will henceforth ascend to God in union with Christ. The prayers of the Christian must be animated by a true and lively faith. They, the Christians, will be ". . . as living stones, built thereon in a spiritual house, a holy priesthood, to offer spiritual sacrifices to God through Jesus Christ" (1 Peter 2, 5f).

The consecration of a Church reminds us of our own consecration. An accounting will be demanding of us, concerning the pledge of life-long service to His Glory. The zeal for preserving the living temples from worthy activities, should resemble that of Christ when He cleansed the House of His Father (John, 2).

The beautiful new St. Mary's, like all churches, consecrated or blessed, stands as a monument to and a reminder of the peoples' personal dedication to God. And to us at St. Joseph's Seminary, may the consecration of our Chapel in the near future, be a monument to our selfless dedication of laboring for the living temples of God.

You and I and They



With complete knowledge and love inflamed by the Holy Ghost we three could enrich the whole trend of the history of mankind. Yes, you and I and the fire and love of the Holy Ghost could bring this weary world of ours peace such as it has never known before. Yet we two, you and I, hesitate to co-operate with Love, which is the Holy Ghost, and consequently "miss out" on graces which are bestowed by that complement of the Trinity who is Mary. We deprive ourselves of all these graces because we fail to meet reality "head on" and prefer to rather side-step it.

Before going any further, let us take a brief look at this word "reality", to see what implications lie behind it, and what meaning it holds for us. Unhappily, we forget that it is imperative to meet reality, if not now, at least later, and later for too many of us is too late. How prone we are to forget Christ's words reminding us that whatever we do to the least of our brethren we do to Him. And yet, there are moments when we consider it easier to ignore that little "tug" at our conscience. Supposing however, we give this reminder of Christ's a slightly different twist and rather say, whatever you do to yourself you do to Me.

With this thought in mind, perhaps we can bring the whole picture of what we are doing to Christ and His whole Mystical Body into a more subjective focus. "Whatever you do to yourself you do to Me! From this about turn, you and I become, not only the doer of our actions but also the recipient. From our participation in the Mystical Body, we immediately see how this all comes about. For are we not all members of Christ's Mystical Body? As such, whatever affects the whole, whose head is Christ, also affects every member of that body. Consequently, when we sin against the Head, because of our union with the whole, we ultimately sin against ourselves. Now we can show how realistic we are at times, or can we? When you and I sin, or are guilty of some imperfection, for imperfections are abominable in the sight of Divinity, to say nothing of mortal sins, do we not reason that what we do will never be known by anyone other than ourselves? Yet what in effect is the true picture? Because of our intimate relationship with the Mystical Body, do we not affect the whole Body? True, we might, as it were, blindfold a portion of this Body, but nevertheless, the effects will still be felt. In reality, however, it is ourselves we are blindfolding,

for fear of seeing ourselves for what we are. That isn't all we do either, for in sinning, because of our union with the Head, we also in a sense, would force Christ to sin too, if that were possible! At the moment of previous sin we become dead members of the Body, and but for the mercy of God, we would be left to wallow in the mire of our deliberate free act, forever cut off from the Body. It is only through penance that Life is once more breathed into the dead member.

How like Lucifer we turn out to be when we dare to repeat the performance he gave when Christ told him not to tempt the Lord his God. Yet, when we sin, we do exactly that and give little thought to the implications. What an insult to Divinity, and to all the members of the Mystical Body, including ourselves! Can we now continue, in our lackadaisical fashion, attempting to draw Divinity down to our own level, without considering the heinousness of our evil acts, and with little or no remorse, expect God to pardon us?

In the above little mention is made concerning "the least of my brethren", which of course, does not mean that they do not deserve consideration, for indeed they do. What relationship do they bear towards you and me? Incidentally who are they? Surely not those who land in prison, or the drunkard asking for a handout, (not that I would at all times advocate a handout), the "junkie", the girl of the streets, or that "riff-raff" mob on the outskirts of town, and so on down the line of those branded as the problem cases of society? "Surely not", you say, and yet what of the times Christ has appeared in the guise of just such a character in the lives of not a few of the saints? "Pietistic drivel", you say, and at times you may be quite right, but who are we to draw the line? We have Christ's words, which should be quite sufficient for us, "Whatever you do to these the 'least' of my brethren, you do to me". He did not qualify His statement, how can we?

To sum up this consideration let us ask ourselves one more question: had not Christ recognized Himself in such characters as St. Paul, Mary Magdalen and Dismas, the Mystical Body would be minus some of its greatest luminaries, and perhaps even you and I would have little hope of one day enjoying paradise, would we not? Let us then, thank our Mother Church and our Heavenly Mother for the remaining time on earth to repair some of the damage done by us to the Mystical Body and pray that the bond which ties us to this Body may never again be severed.

Orders For the World

On rainy autumn night, the middle-aged poet Dante knocked at the door of the Franciscan monastery in Florence. The old brother porter opened the door and queried of the drenched poet, "Sir, what do you wish?" "Peace, brother! Peace." was the unexpected reply.

The craving of the human soul which Dante so forcefully expressed has been experienced by men from time immemorial. To satisfy this longing, men have sought the shelter of the cloister where they could steep their souls in peace.

There are many who, like Dante, realize that it is striving to do God's will as perfectly as they can which brings peace, but who, because of their obligations, cannot forsake the world, or who do not have a vocation to the cloistered life. They, while remaining in the world, have joined themselves to religious communities in a peculiar way, so that they can fulfill the duties of their state in life and still satisfy their longing for a more intimate union with God.

The Order of St. Benedict was the first to provide for this need by the institution of "Oblates". Oblates are laymen who live either in or outside monasteries and follow the Rule of St. Benedict as completely as their state will permit.

A further development came in the form of a group who called themselves the "Fratres Humiliati". In 1201 they received from the Holy See approval to go about the preach but in a short time they proved themselves incapable of this task and were disbanded.

It was not until St. Francis of Assisi instituted his "Third Order", that the movement of the laity to affiliate themselves with religious orders, or more precisely, to become members of the Orders, while living their lives in the world, began to grow. The overwhelming success of St. Francis' Third Order encouraged St. Dominic and others to establish Third Orders, until at present nine religious orders have the right to establish Third Orders. The most popular are those of St. Francis, St. Dominic, and Our Lady of Mount Carmel.

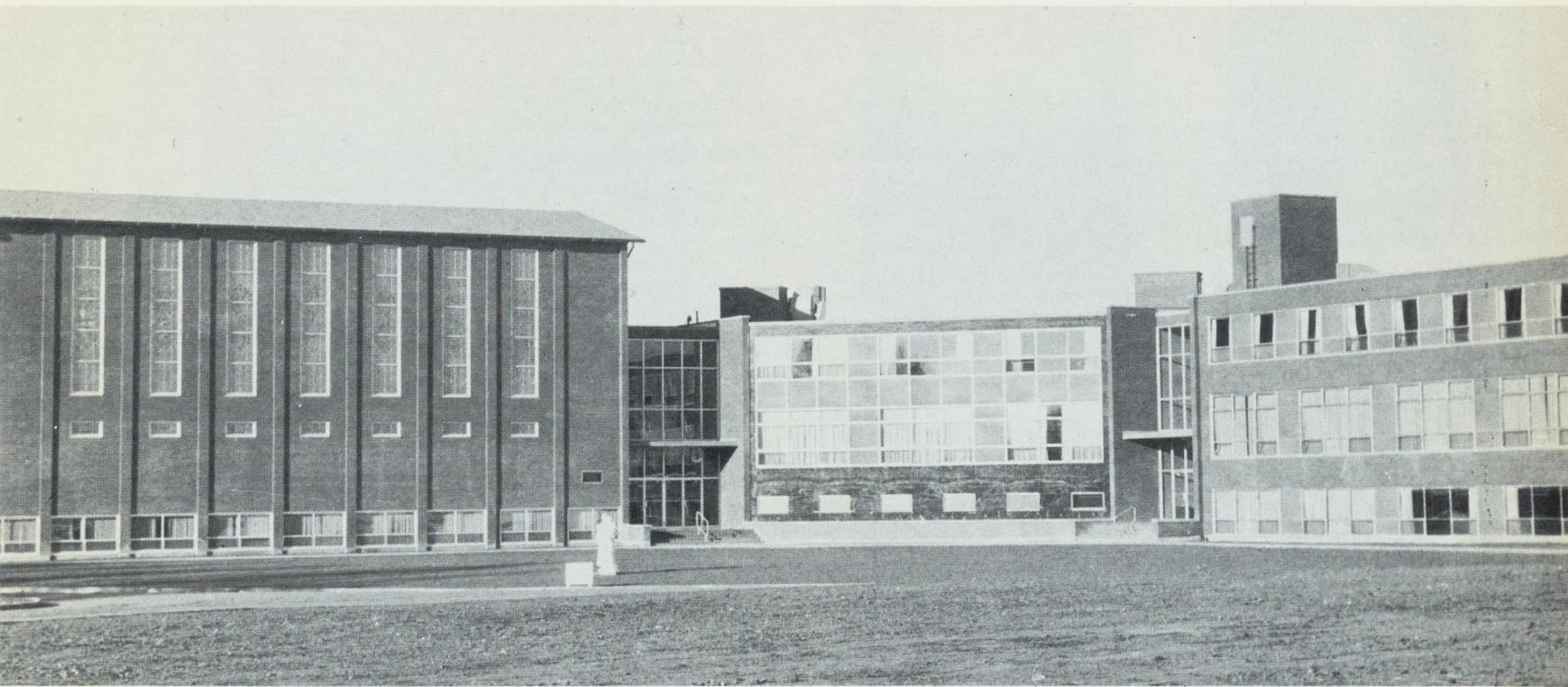
Third Orders are called Orders because of their similarity to religious orders. This similarity is among other things, in the aim of the members, which is perfection, the fulfilment of God's will as perfectly as possible. Furthermore, entrance into a Third Order requires the passing of two periods of probation, designed to determine whether the aspirant is fit for the life, and to permit him to acquaint himself with the rule and spirit of the Order.

The first period, of rather brief duration, is called Postulantsiphip. During this time the aspirant is called a Postulant and does not wear the habit nor is he bound by the rule. After the Postulantsiphip is completed, the aspirant receives the habit from the Director of the Fraternity and is called a Novice; he is now held to observance of the rule, and continues his study of the Orders. The Noviceship usually lasts a year and a day. When this time has elapsed the member is professed. At profession he promises with God's help to keep the laws of God, the Church and his Order for the rest of his life. It is important to note that his promise to obey the rule of his Order does not oblige under pain of sin, unless by the same act he commits a sin against the law of God or of the Church.

As in the time of Dante, the man on the street to-day is still in quest of peace, peace of soul. Dante, Galvani, Volta, Liszt, King Ferdinand and Queen Isabella of Spain, and millions of others, great and small, young and old, from every walk of life, have found within the framework of a Third Order peace of soul and new meaning for their lives. In this regard it might be well for us to recall that a Third Order is not merely another pious society; it is a Religious Order in the

Continued on page 31





The Story of the First Year

It all began on Sept. 12 when ninety happy faces marched triumphantly into the new seminary. There was ample room for many a Huckleberry Finn to do all the exploring he could before the supper bell rang at six p.m. Most of the new fellows thought Leo Floyd was a bellhop as he was seen at various times and places carrying a trunk upon his back. It seems every famous man has a foreshadowing and I suppose that is why Frank "the Foreman" Forrestell was elected to sweep out the ninety pounds of mud which had been conscientiously carried throughout the building.

The next few days were very easy, rise at six, bed at ten, and choice of either shovelling or raking during the hours between. We took a hand-off in football scrimmage in the evening with the air force boys doing some low flying tackles. Entertainment met a new high as the old men met the new in the recreation hall, under Gene Cooney's guiding hand. John Harvey stole the show with his continuous cry for water and we might add has been getting nothing else since.

Two heads are better than one. On Sept. 16, two organs were better than one; two hours later one organ. Which is better? One never knows, but it did make us feel good to be asked to judge the two sound effects. In the evening we viewed the cinema, an exciting drama titled "Mr. Boggs Steps Out." Henry Nowakowski hoped it would be from a fourth story window. The story had a clever original plot around the life of a barrel which "got rolled." The surprise ending intrigued us all with him in the barrel and 'her' with a hoop around both.

The three-day retreat ended on Sept. 22, and as Father Crean, C.S.S.R., the retreat-master said, now our life begins. The first Solemn High Mass was celebrated in our new Chapel the same morning. The impressive sight made a fellow feel proud and fortunate to be attending God's Sacerdotal School. Until this time we had been attending Mass in the Assembly Room due to the installation of the stained glass windows from France. When the sun hits these windows in the morning, it is a sight only a poet can describe. The same afternoon, the C.C.S.M.C. held their first meeting. Elections for Class speakers left Mr. Simmons speechless.

Near the end of September, just before the big celebrations, someone was heard to remark: "The Seminarians, (those fellows with the shovels) have been residing at this hotel for two weeks and all they have accomplished is the landscaping on these one hundred and ten acres. If this sort of thing continues, we shall have to either begin classes or collect unemployment insurance." Rev. Mr. Kraemar is seen leaving for the city quite often, where he lunches with the Precious Blood Sisters and returns about 5 p.m. with a load of green lumber.

The great event of the formal opening of St. Joseph's Seminary took place from Thursday to Sunday, Sept. 26 to 29, amid the color and the panoply which the Church reserves for truly great occasions. The Apostolic Delegate to Canada, the Most Rev. Giovanni Panico, D.D., arrived in the city of Edmonton and was tendered a liturgical reception at the See Cathedral of St. Joseph. Present in the sanctuary were the Bishops and Archbishops of Central and Western Canada. The Apostolic Delegate was escorted into the Cathedral by Fourth Degree Knights of Columbus.

Thursday saw His Excellency, the Delegate, here at the Seminary where he pontificated at the Mass of the Blessing. The sermons were preached by Bishop Carroll of Calgary, and Bishop Routhier, Vicar Apostolic of Grouard. In the evening, all the clergy were guests of the Archdiocese at a Smorgasbord in the gym.



The Hierarchy assembled for the blessing



The Apostolic delegate blesses the new seminary.

On Friday there was a Mass for the Women Religious of the Archdiocese, offered by co-adjutor Archbishop A. Jordan, O.M.I. The two hundred sisters present heard a sermon from the Apostolic Delegate on the various aspects of religious life. Afterwards, they were escorted around the new building and their day was made complete by a lovely dinner held in the seminary gym.

Saturday was ordination day. Archbishop Jordan ordained Rev. Thaddeus Rataj to the priesthood, eight deacons and ten to Second minor orders. The sermon for the occasion was given by Archbishop O'Neill.

The grand culmination, the formal opening, took place on Sunday with his Eminence, the Cardinal Archbishop of Toronto, James Charles McGuigan officiating. His Eminence entered the seminary chapel wearing the rich scarlet robes of a prince of the church. During Mass, the gold fabric of the vestments was shadowed by the purple of the attending prelates, two mitered abbots, and a host of bishops and archbishops. His Eminence held the August assembly in the grip of memories, as he said "My heart is full, and long past associations hold me here in Edmonton." Names cascaded from his memory, Grandin, Legal, O'Leary, and others, making the sermon one of the most memorable to all.



Opening



Archbishop
MacDonald cuts
the ribbon.



Lieutenant
Governor
Bowlen and
Cardinal
McGuigan

The afternoon saw the highest dignitaries of Church and State gathered together. The Hon. J. J. Bowlen, Lieutenant Governor of Alberta, with his aide-de-camp, Capt. C. C. Mulberry of the Royal Canadian Navy, represented the Queen and the Province.

The vast throng met in the seminary gymnasium, to which the Lt. Governor and the Cardinal were escorted by the hierarchy. Archbishop MacDonald spoke before the cutting of the ribbon which would symbolize the official opening. After the speeches, the Archbishop, escorted by the hundreds of laity in attendance, the Governor and the cardinal, went to the seminary main entrance and cut the bright ribbon. It was in the words of his eminence, "a day to treasure and hold in the heart."

Cardinal McGuigan granted his "filii dilectissimi" a free day on Sept. 30. At nine o'clock in the morning a bus with everything loaded but the ticket box left for the city. We spent the morning looking for places to eat, noon eating, and the afternoon contemplating supper while we watched David Niven go around the world in eighty days. In the evening a weiner roast was held in honor of Father Dozois, who was returning to Ottawa for further studies. Everybody sang and especially that "wild colonial boy" who's just over from the old sod.

The problem of getting settled down for the long winter's campaign began on October 1st., when classes started. Cardinal McGuigan's holiday unsettled things only momentarily. Not to be outdone, the Sisters had a holiday too, and we accordingly munched our way through a few meals of Seminarian-prepared victuals.

Father John McNeill showed us an impressive record (in the form of slides taken in Italy, Greece, Egypt, Arabia, and the Holy Land) of his travels as a NATO Chaplain.

The next day, the first Friday of the Month, retreat day, the seminarians had a chance to speculate upon reasons for the unseasonable snow and concluded it wasn't at all diplomatic, let alone scientific, to blame it on Sputnik!

The first Sunday of any term is always diverting. This is the time in which the new men learn the intricacies of the biretta and the MC is faced with the task of injecting some liturgical meaningfulness into the Kiss of Peace as carried out by grinning First Year Philosopher Don Boyle made this Sunday particularly diverting by presenting one of his now-famous skits in the evening.

Four recently-ordained priests, Fathers Raab, Leszczynski, Hensel and McManus, offered Holy Mass in the Seminary Chapel during the month of October.

A certain thurifer, whose name has been mercifully mislaid in my treacherous memory, forgot to stoke the thurible and coolly presented it to the startled Officiant during the first sung Vespers of the year. To the great delight of everyone present, the hapless fellow had to make the long trip back across the sanctuary to the sacristy for some charcoal.

Thanksgiving Day was brightened by better weather as our premature winter moved South where it belonged. A good many of the Seminarians hiked over to find out what the nearby town of St. Albert had to offer for sight seeing.

President Ron Dobbin of the St. Basil's Society favored the student body with a fine talk on the Oriental Rites of the Church, in the first meeting of the Society on October 31st.

On November 5, Archbishop Jordan consecrated twenty-five chalices to be used for the priests' retreat. These chalices were generously donated by the Knights of Columbus. The following week, Mr. Fenrich gave a formal demonstration on how to make a hospital bed without losing your head. Rev. Mr. Field, who claimed to have been a nurse's aid on a P.T. boat, begged to differ and rearranged the first two sheets, one blanket a pillow and the spread. Finally Mr. Fetherston suggested it would be more like modern art having each man make his bed according to the way he felt in the morning. This was moved and seconded by Don Boyle.



Down go the holes



Ditches are dug.

The top as seen from
the bottom.



In go the posts



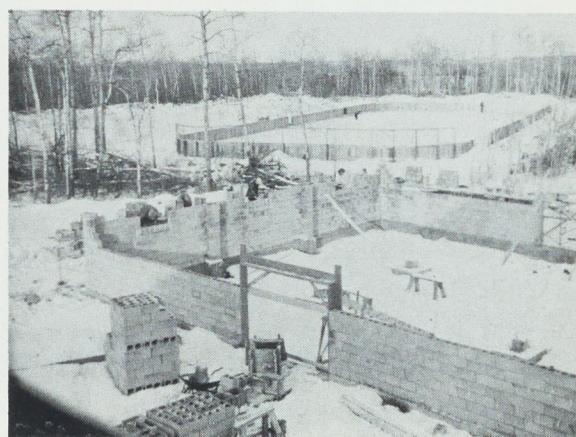
Ditches are filled.



On go the boards.

The last board on the rink went up on Nov. 8, after a month of men and might. It all began in October when Ed. Lynch and John Bastigal surveyed the situation and started giving "cat calls" to the nearest contractor. These are certainly not the only men to reach the hurrah. Gateway Lumber Company and especially Mr. Lemieux are to be congratulated for the generous donation made to the recreation department of the Seminary. Speaking of recreation, Jim Hagel and his boys recreated a standing forest into a regulation size hockey rink, which any tradesman of the hammer would be proud of. Ray Sevigny, a master with the third gear on that mechanical shovel had to complete the water works before the last board went up. Engineer of the muck stick, Ray Lowing, dug in and gave him a little auxilium from eight feet down. Rev. Denis Hebert, in the meantime was stringing the boys a line, (a pipe line). This pipe had to be packed and I understand Len Gartner was the straw boss on that project. There are many more to be complimented but it would be impossible to mention ninety men with names like Bialobzyski.

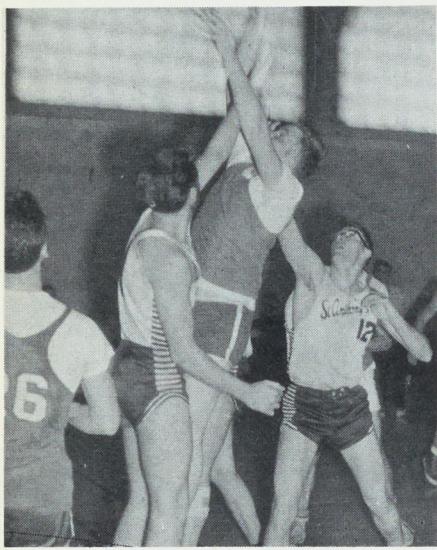
Half of our ninety men were sick with the flu; however no time was lost as the faculty still attended classes. Mr. Simmons, who said he would have nothing to do with the little beasts, finally broke the ice on our slough and received a very stiff welcome from the muskrats therein. He dragged honorable Mr. Flynn into a scandal that smudged both name and frame. Mr. MacDonald trying to be funny, called at my door and asked for money. Rev. Mr. Field gave an exciting lecture on the art of delivering a tart. He stressed that you cannot play both table ends against the middle and that dishes were not to be collected before the second course. Mr. Field also dogmatically refuted the error of serving the Deacons soup, the Third year potatoes, the Second year meat, and so on, leaving the Philosophers on a bread diet. Not even the Seminary has that much dough.



Garage going up with new rink
in the background

Continued on page 32

From the Grandstand



Everyone reaches when the Seminary plays St. Anthony's.



The big run-around on gym-nite

The seminary too has its little world of sports.

It's not a wide sphere, mind you. There is no Stanley Cup or Grey Cup or any glittering pennant at its top. And club scouts don't come dropping by to study fresh talent, or chat with the box office boys. There isn't any box office.

But there is something in its spirit that is not found in greater leagues; something that accentuates the tie between a healthy body and a healthy mind; something known only to true sportsmen.

And this is the story behind it:

The priesthood is a he-man's life. The men in its ranks are carefully trained, selected and rewarded for quiet heroic qualities. Its norms, based on sportsmanship, are exacting and inflexible, seeking the utmost in moral and physical stamina. Weaklings need not apply.

This is the challenge that seminarians accept. And, not to be outdone by other units, they too must adhere to a training pattern to develop the essentials of their calling. For them, an encyclopedic mind is not enough.

Sport then must have its day. And with regularity a key "must" for seminarians, the great outdoors not only strengthens the mental marble but can turn out some pretty fine athletes to boot.

At least that's how it goes at St. Joseph's. Here, with extended provisions in every department, the new seminary has about the best that can be offered in hockey, basketball, football and softball talent. The boys play with a will to win, but the win isn't half the game.

The diamond kings lost little time after the September roll-call, but cold weather and the pig-skin fever cut their season short. And the football proved warm competition for almost all of the eight teams. About thirty games had been run off, and the final bid was still undecided when general interest steered hockey-wise as a giant ice project, complete and modern, began to spell the winter program.

And some rink it is! With its ice surface measuring a cool 200' x 85' (regulation size, claim the experts), it is to be a permanent fixture here. Although an up-to-date enterprise, money expenses hardly entered the picture, thanks to a hard-working sports committee and construction men like Ed McCallum and Jim Hagel.

The hockey season was one of the longest in memory. Besides the regular, six-team schedule, highlight exhibitions were played against St. John's, St. Joseph's and St. Anthony's colleges, and others.

The "others" included the curates—our ageless alumni. Belying their years and clerical rust, the Reverend Players could still give a fair account of themselves, for even by losing a couple of warm-up tilts, they rebounded to take the third one handily. Our games against the colleges were close—we keep telling ourselves.

The regular playing schedule was divided into A, B, and C leagues. "A" league held the seniority edge, and boasting some professional-like men on its lists, built-up a brand

of hockey that would do credit to better-known clubs. "B" league style might be termed "different"; but rule books are revised every year anyway. The "C" league consisted mostly of reserve players; although no one had quite decided what they were reserved for.

After a terrific season, the White Owl squad, captained and coached by Jim Hagel, took home the "A" league laurels following a close run-up by Charlie MacLellan's King Edwards. In "B" league, Pat O'Neil's Rock Mounts, coached by Don Scott, came from far behind in the deciding game to eliminate Mannville Flynn's line-up, better known as the Old Crows.

Meanwhile, with our home rink booked regularly, two indoor ice sheets at nearby St. Albert set a popular drawing card for the curling faction. An eight-team aggregation, the broom and stone boys followed a bi-monthly schedule, competing for honors on "holiday Thursdays."

We shift our focus to the gym for the next sports attraction. Here basketball holds the limelight, and had been well in swing even before hockey moved into its dying stages. In line with other sports formulae, this game, too, has its league divisions and goes out somewhat for inter-collegiate exhibitions.

There's a perfect setting here for basketball activity, as designers of the new seminary were mindful not to omit a gymnasium layout. The gym, which also serves as an auditorium, measures about 90' x 60" of granwood floor space. Badminton and volleyball artists can be found here too while in other periods the tumbling experts search for new muscles to pull. Their motto: "Stay slim; stay trim; come to the gym."

Continued on page 22

Prospectus

AIMS AND IDEALS

St. Joseph's Seminary endeavors to lead young men to sturdy manhood while developing within them priestly souls accustomed to prayer, sacrifice and apostolic work. The Seminary was established in 1927 by the late Archbishop O'Leary and since that time over two hundred priests of both Latin and Greek rites have graduated and entered the Lord's vineyard here in Western Canada.

FACULTY

The Faculty is composed of qualified Diocesan priests appointed by the Archbishop of Edmonton.

ENROLMENT

St. Joseph's Seminary is open to qualified subjects of all Bishops. With extended and more comfortable accommodation for one hundred and twenty students, the Seminary is interested in attracting a considerably larger enrolment than was possible in past years.

OPENING DATE

The Seminary opens the second week in September each year.

FEES

Board and tuition fees, excluding laundry, are six hundred dollars (600) per annum. Athletic and other fees are levied and collected by the students.

MORAL AND PHYSICAL

Canon 1363 prescribes that only those of legitimate birth whose character and dispositions are such that they give promise that they will forever faithfully serve the Church are to be admitted to the Seminary.

Each student, on entrance to the Seminary is required to present the following certificates: (1) Baptism; (2) Confirmation; (3) Marriage of Parents; (4) Testimonials of good character and uprightness of life from his Pastor; (5) Testimonials from Superiors of institutions which he may have attended; (6) Medical report from a conscientious physician.

Each student must have authorization from his Bishop to enter the Seminary.

ACADEMIC

(1) Department of Philosophy: Applicants for admission to the Philosophical Course must have successfully completed Grade XII (including Latin) in High School, or its equivalent in some recognized College.

(2) Department of Theology: Applicants to the Theological Course must have successfully completed their Philosophical Studies in a recognized Catholic Institution.

PERSONAL EFFECTS

Each student must provide himself with a cassock, biretta, Roman collar, and two plain linen surplices (without lace or embroidery).

Each student should provide himself with black suit, hat, tie and rubber-heeled shoes. Clothing suitable for sports is necessary, as all students are required to take part in the athletic activities of the Seminary.

Books may be purchased at the Seminary but students are advised to bring with them any books they have which may be useful to them in their Seminary studies.

DEPARTMENT OF PHILOSOPHY

The Philosophical studies normally extend over a period of three years. The introductory year may be omitted at the discretion of the Seminary authorities in the case of older students from other walks of life and students of better than average ability who have completed three years of Latin.

First Year Philosophy: emphasis on languages—Latin, French and English; Logic; Introduction to Philosophy; Apologetics; Sociology; Elocution; Chant.

Second and Third Year: two year cycle course comprising Metaphysics and Ethics one year, and Psychology, Cosmology, Natural Theology and History of Philosophy the next; Latin; French; English; Introduction to Sacred Scripture; Elocution; Chant.

DEPARTMENT OF THEOLOGY

First Year: Fundamental Dogma; Fundamental Moral; General Principles of Canon Law; Sacred Scripture (cycle course) Ecclesiastical History (cycle course) French; Catechetics; Liturgy; Homiletics; Chant.

Second and Third Year: Dogma; Moral; Canon Law; Sacred Scripture; Ecclesiastical History; Ascetic; Liturgy; (all cycle courses) French; Catethetics; Homiletics; Chant.

Fourth Year: Dogma; Sacred Scripture; Canon Law; (cycle courses) De Matrimonio; De Sexto Praecepto; Pastoral Theology; Special Liturgy; Homiletics.

Other opportunities are offered to students by way of study clubs, foremost of which are a Missionary Society, a Social Action study club, a Rural Life study club, a society for the study of Oriental Rites and a Drama club. Students of Theology are offered practical experience in teaching Religion to pupils to local Separate Schools one day a week.

Continued on page 22

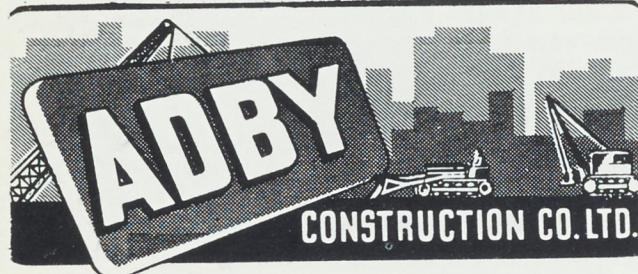
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Continued from page 21

THE NEW SEMINARY

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The buildings are of steel and brick construction, fireproof, hot-water heated, air conditioned and in all parts provided with a maximum of famous Alberta sunshine.

Senior students are provided with private and junior students with semi-private rooms, plainly furnished and equipped with hot and cold running water.

One hundred and twenty acres of rich wooded farm land give Seminarians unexcelled opportunities for healthful exercise. For organized sports there is tennis, baseball, football and hockey.

A gymnasium, also serving as an auditorium, provides for basketball, badminton, volley-ball and other indoor sports.

The modern kitchen is in the capable hands of the Sisters—Les Filles de Jesus—under whose painstaking supervision the highest degree of efficiency has always been maintained.

Continued from page 20



"B" League Hockey scramble

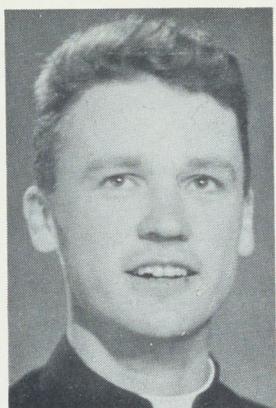
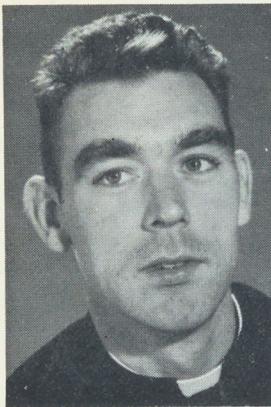


"A" League trying to stop the 'break-away Chuck'

For those who like their sports activity sitting-down, the seminary offers a long, inter-seasonal bridge schedule. Boiled down to an experts' tournament, the game drew some keen enthusiasts, with the trophy finally going to Denis Remillard, after Rev. Mr. Field, Jim Flynn and Bill O'Farrell fell short of their bids.

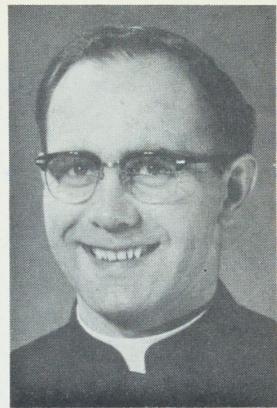
And so, an integral part of the seminarian's time-table comes not from the Latin but from a Greek influence. For we have evidence of sport from as far back as Olympic Games in 776 B.C. . . . But this isn't supposed to be a historical sketch . . . is it??

Third Year Theology

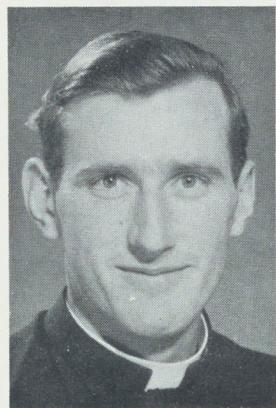
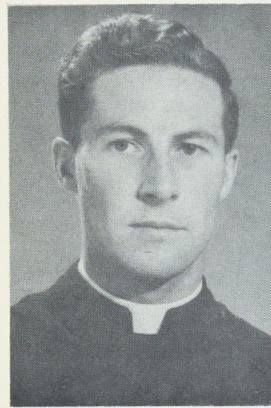


FRANK FORRESTELL
38 Charles St.
St. John, N.B.

DONALD BOYLE
Edmonton, Alta.

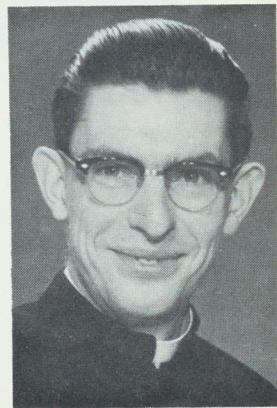


JOHN NOWAKOWSKI
Clandonald, Alta.

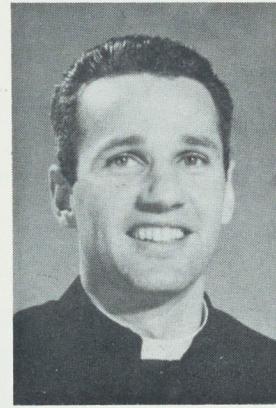
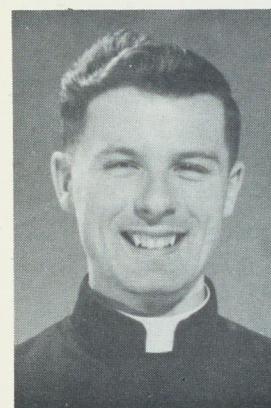


RONALD DOBBIN
Walkerville,
Cape Breton, N.S.

JAMES HAGEL
Box 162
Beiseker, Alta.

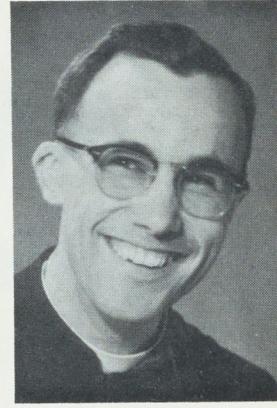


JOHN PETRAVICIUS
Bellevue, Alta.

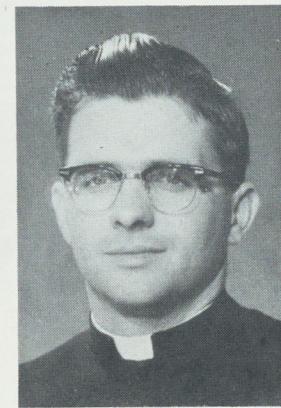


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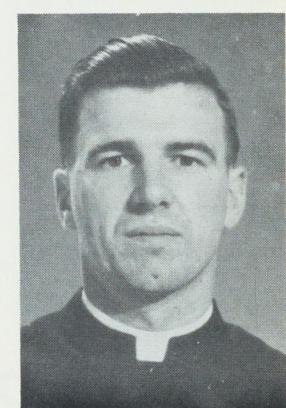


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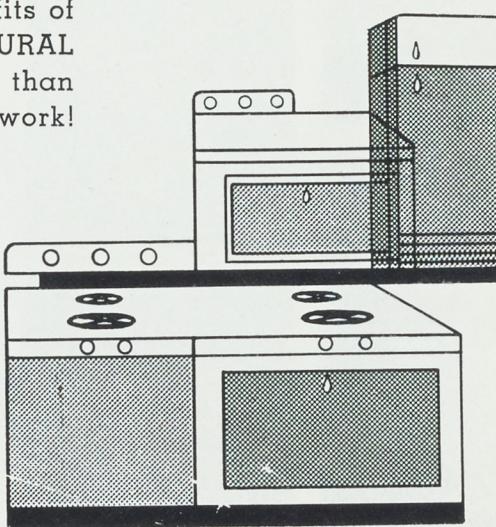
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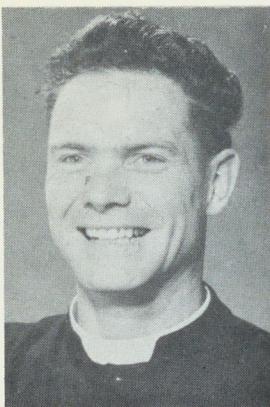
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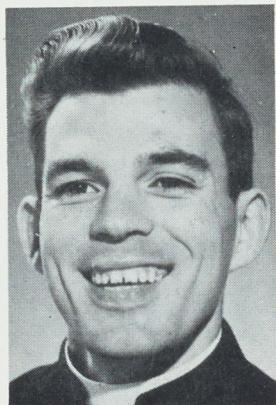


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Second Year Theology



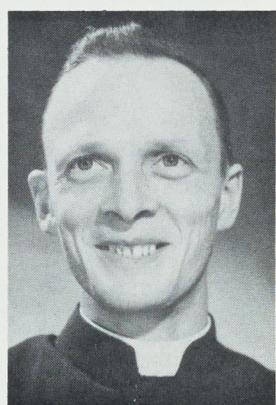
EUGENE COONEY
109 Division Ave.
Medicine Hat, Alta.



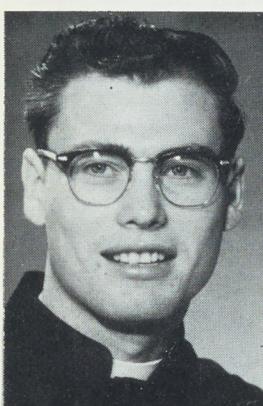
MELVYN FENRICH
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Choiceland, Sask.



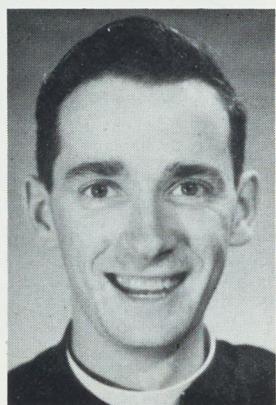
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Tongeren E. 30
Wyhe (0), Netherlands



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LEO KLUG
5209 - 49 St.
Camrose, Alta.



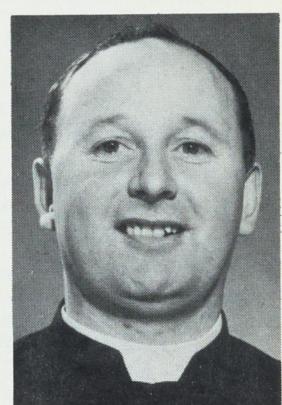
MICHAEL McCAFFERY
13430 - 102 Ave.
Edmonton, Alta.



RONALD MacDONALD
Antigonish, N.S.



ARCHIBALD MacKENZIE
Big Beach, N.S.



WILLIAM O'FARRELL
Athabasca, Alta.

Continued from page 11

On Thursday, September 27, 1957, after the formal blessing of the new Seminary by His Excellency the Apostolic Delegate, the clergy, bishops and seminarians attended a smorgasborg in the seminary gym. Following the supper the Alumni Association of St. Joseph's Seminary held their annual meeting. Elections were then held and the following executive together with the representatives of the various dioceses were elected:

Rev. A. Gillis, President	9830 - 148 St., Edmonton, Alberta	Edmonton Archdiocese
Rev. E. Donahoe, Vice-Pres.	11811 - 96 Street, Edmonton, Alberta.	Edmonton Archdiocese
Rev. W. Irwin, Sec.-Treas.	10044 - 113 Street, Edmonton, Alberta.	Edmonton Archdiocese
Rev. C. Poirier	Barrhead, Alberta	St. Paul Diocese Representative
Rev. Paul O'Byrne	965 Elm Street Medicine Hat, Alberta.	Calgary Diocese Representative
Rev. C. Lambertus	Minton, Sask.	Regina Diocese Representative
Rev. Peter McGuire	St. Vincent's Hospital 33rd & Heather, Vancouver B.C.	Vancouver Diocese Representative
Rev. A. V. Maglio	Grand Forks, B.C.	Nelson Diocese Representative
Rev. S. Urbanowsk	Immaculate Conc. Rec. Alvena, Sask.	Prince Albert Diocese Representative
Rev. V. Wasilishyn	Box 1076 Melville, Sask.	Ukrainian Diocese Representative
Rev. R. J. H. Larrabee	St. Joseph's Rec. Russell, Manitoba.	Winnipeg Diocese Representative
Rev. Rodolphe Belanger	O.L. of Loretto Loretto, Manitoba	St. Boniface Diocese Representative
Rev. Peter van Elder	Eston, Saskatchewan.	Saskatoon Diocese Representative

Father Green then spoke on the desirability of the Alumni Association of giving a memorial to the Seminary. He suggested that the most fitting memorial they could contribute be a new electric organ, which they had heard during the Mass and the Blessing. Immediately the Alumni who were present expressed their agreement and several donations were promised on the spot. Note that since that meeting, a total of some \$2,000.00 has been contributed by the Alumni in several provinces towards the cost of the organ.

The next meeting of the Alumni has been called by the new President A. Gillis, on April 9th 1958. Many of the Alumni

returned to the Seminary in order to honor the Silver Jubilarians of 1958. Again a Smorgasborg supper was served in the gymnasium and both Archbishop MacDonald and Archbishop Jordan were in attendance, the latter as one of the Alumni of the Seminary during his Oblate Scholastic days. A little presentation was made by the President to each of the Alumni Jubilarians as a token of the respect of their fellow priests. Archbishop MacDonald preached the sermon at the Mass in the Chapel at 4:30 p.m. and Archbishop Jordan spoke to the Alumni during the dinner.

Alumni Correspondence

Best of luck in your work and we will pray for its success. Everything is going well at Red Deer, at least we are fairly busy. With sincere best wishes.

REV. J. HESSE '55
5508 River Ave.
Red Deer, Alta.

Hope the Alumni Association will arrange annual gatherings.

REV. LOUIS CONNOLLY '48
Vulcan, Alta.

Hello to all my classmates, professors and seminarians. Hope you are all doing well and I hope to see you one day or another.

REV. T. C. W. SMITS '57
219 - 18 Avenue W.
Calgary, Alberta.

I am as well as can be expected and enjoying my work here in California while also enjoying the sunshine and good oranges for which Redlands is so famous: the Navel.

REV. G. COUTURE '29
1201 West Crescent Ave.
Redlands, California.

Managed to meet all my classmates last fall—well nearly all. Where was T.B.?

REV. WM. O. MacCALLUM '53
Box 77
Picture Butte, Alberta.

News for other alumni: I know them all. Just ask me.
REV. P. J. O'REILLY '28
Box 200
St. Albert, Alta.

The way they (the alumni) drive, they should be in the Air-Force.

REV. B. BRYDEN '56
Box 56

Remember the forty hours after mid-term exams
Trochu, Alberta.
REV. L. SCRIVEN '51
Box 537
Drayton Valley, Alta.

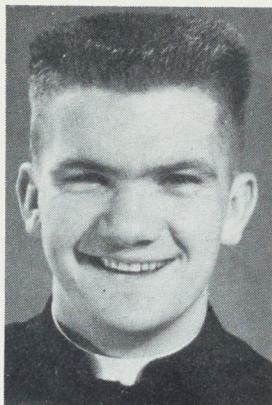
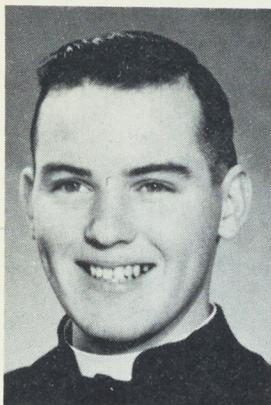
Never forget the Alumni. Hi to Father Richard.
REV. P. V. ELDER '37
Young, Sask.

Enjoyed the get together and meeting all at the Seminary opening last fall. Tell Fr. Robert to stay home when I come to visit him.

REV. G. GORDON '51
Box 165
Hope B.C.

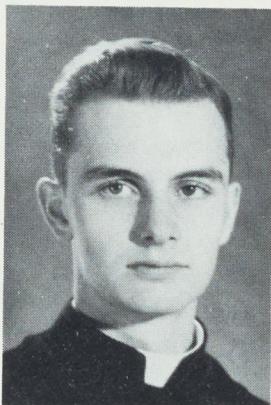
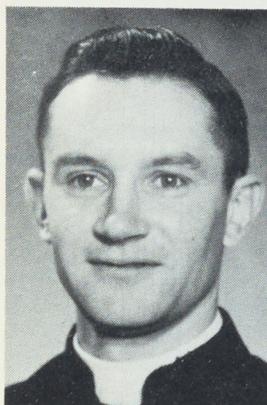
Congratulations to all my classmates of 1933 who will be celebrating their jubilee on April 23/58.
REV. S. G. STEWART '33
Box 41
Clandonald Alta.

Second Year Theology



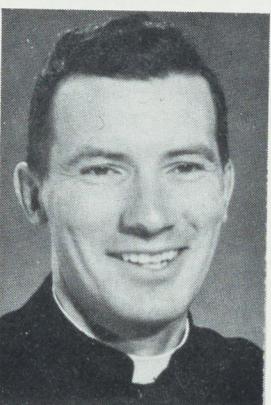
PATRICK O'NEILL
11216 - 93 St.
Edmonton, Alta.

CLAUDE PREFONTAINE
Legal, Alta.



THEODORE ROZMAHEL
Viking, Alta.

MICHAEL TANSEY
1211 Bowness Rd.
Calgary, Alta.



RICHARD THEROUX
R.R. 3
Fort Saskatchewan, Alta.

FRANK VAN TIGHEM
2808 - 26 St. S.W.
Calgary, Alta.

Seminary days are the best days of one's life—second only to the wonderful joy of the priesthood.

REV. JOHN C. McNEIL '52
R.C.A.F. Station
Rivers, Manitoba.

Calgary ordination group of '48—Connolly, McGreevy, Mongeau and O'Byrne celebrated their tenth anniversary together. Observations: "A little less hair, a lot more weight and a jolly good time together."

REV. M. McGREAVIDY '48
Lacombe Home, Midnapore, Alta.

Remember "B" League hockey which I made because no lower classification.

REV. W. J. KILTY '50
907 Granville Ave.
Richmond, B.C.

How are you?

REV. L. J. BONNER '56
10821 - 96 Street
Edmonton, Alta.

"Ut Deus omnes Benedicat!"
REV. E. DONAHUE '30
11811 - 96 Street
Edmonton, Alta.

Would like an occasion for renewing friendship with classmates and others.

REV. L. TURCOT '43
1007 St. Mary's Road
Winnipeg, Man.

If you are chronically affected, make sure to get on the waiting list at St. Joseph's Hospital.
REV. J. P. ROLHEISER '33
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Continued from page 27

This ole house is pretty big. Lots of room for visitors any time they can make it.

REV. T. J. KROETCH '53
Box 95
Provost, Alta.

Rember "A" League playoffs when (Fr.) Bernie Gorman tripped on the blue line and landed practically in Father O'Reilly's lap. There were some suspensions by League officials.

REV. G. MacLELLAN '49
Coaldale, Alta.

Remember establishing Alumni Column and poor response to questionnaires—the 60 below the first winter after coming from the "Banana belt".

REV. G. MacKINNON '42
562 Mary Street
Chilliwack, B.C.

Remember the winter I had to put a mattress over the window to keep from freezing. Still didn't have too much success.

REV. D. V. VORNBROCK '54
910 - 7A Street, N.W.
Calgary, Alta.

Wish to be remembered by Alumni.
REV. A. CHORONZY '42
Box 73
Krydor, Sask.

Priest must be prepared for many types of people in parish life. Had as many as ten nationalities in the parish and mission. Three languages are handy but not enough.

REV. JOHN L. FOLK
Rockglen, Sask.

Please send fifteen (15) copies!
REV. E. F. PURCELL '48
Box 104
Tofield, Alta.

Please accept my best regards for the new edition of the Vox—
REV. J. CLANCY '55
640 19th Ave, N.W., Calgary.

Drop in anytime. There's always a welcome and a cup of tea at Ponoka. Bring your own sugar and cream.
REV. J. MURPHY '58
Box 838
Ponoka, Alta.

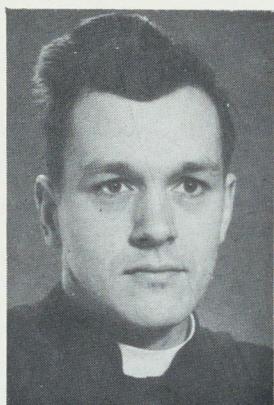
So south young man, go south.
REV. M. CAMPBELL '48
St. Michaels' Hospital,
Lethbridge, Alta.

Here are a few excerpts picked out at random from our Alumni Questionnaire.

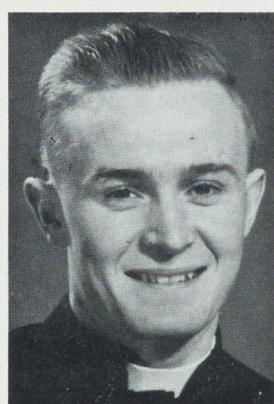
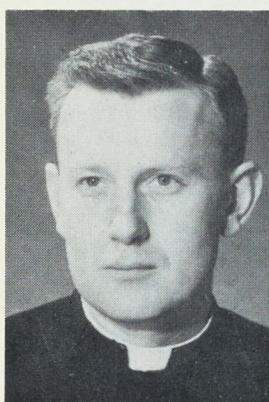
Rev. G. Tardif, '41, tells us that the renovation of the Cathedral at St. Paul is proceeding according to plans. Fr. E. Gilpin reports that a new church was blessed on October 15, 1957 in his parish at Lampman, Sask. . . . Best wishes to all come from Fr. E. Briere, '40, who is still on leave at Madonna House, Combermere, Ontario. . . . Fr. B. A. Kines of Broderick, Saskatchewan advises us that a new church is being constructed at Outlook, Saskatchewan. . . . Fr. R. Luzrey, '56 reports the completion of basement for comfortable use during services and entertainment. . . . "I now have the pleasure to abide in a nice, little, new rectory. All I need now are the waterworks and a Diocesan cook-book", says Fr. I. Bruinsma, '51, of Win-

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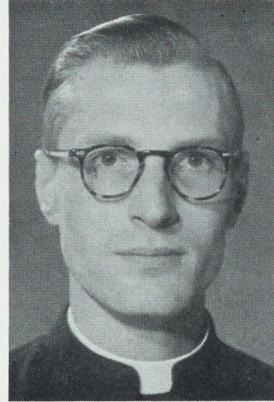
First Year Theology



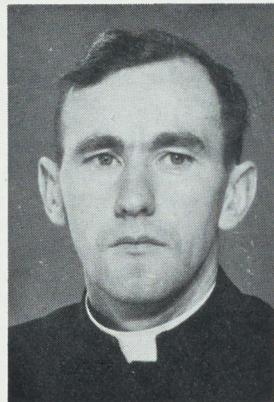
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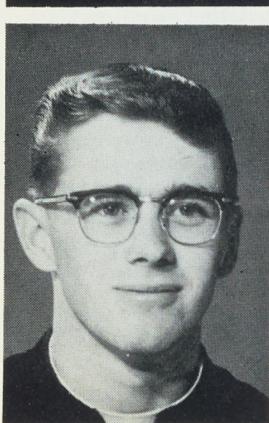
MANVILLE FLYNN
769 Kaslo Street
Vancouver 6, B.C.



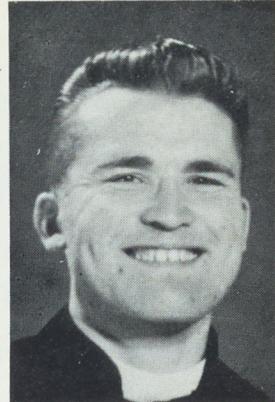
STEVE GYORKOS
339 N. Railway Street
Medicine Hat, Alta.



CHISHOLM MacDONALD
Heatherton, Antigonish Co. N.S.



DONALD ROBERTS
1202 - 20 Ave., N.W.
Calgary, Alta.



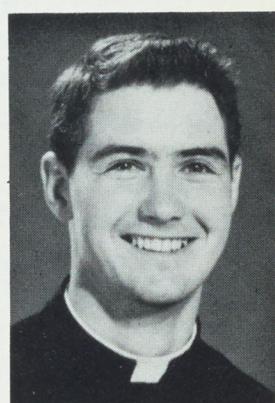
DONALD SCOTT
Suite 103
640 - 14 Ave., W.
Calgary, Alta.



CHARLES SIMMONS
Harrison Hot Springs,
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Continued from page 28

field, Alta. . . . "Separate School to be built this year. God willing", reports Fr. T. J. Kroetch, '53, Provost, Alta. Fr. C. G. Nearing, '48, has resigned from the Edmonton Separate School Board and is now at St. Agnes' Church, Edmonton with Father R. J. Merchant, '35, who tells us that the School Sisters of Notre Dame, Waterdown, Ont. are coming to teach in the parish in June.

Besides having seven churches to take care of Fr. A. M. Pawliuk, '56, is chaplain to air-cadets and is building a new rectory—the most modern. . . . Fr. T. B. Roy of Ponteix, Sask. tells us that he has not seen our new Seminary but plans to pay us a visit in the near future. . . . Very Rev. Gregory Oucharyk, '46, is making plans for building a new church in Sifton as well as making a trip to Lourdes this summer. . . . "We plan to build a larger church or enlarge the present one," reports Fr. L. Tellier, '56, of Whitecourt, Alta. . . .

Fr. Walter P. Fitzgerald, '42, is still Supervisor of Guidance and Religious Instruction at the Edmonton Separate School Board. . . . In Sept. '57, Fr. L. P. Casartelli, '36, was appointed pastor of Our Lady of Perpetual Help Church in Braeside, Ont. . . . "Ours were the pioneering days at St. Joseph's. In Sept. '26 when I started we were with the O.M.I. Scholastics. In 1927, Cardinal McGuigan became our rector. "Remember all my classmates," says Fr. G. Couture, '29, of Redlands, California. . . . "Parish Church and two mission Churches are new and still getting the finishing touches. Plans "Aplenty," so reports Fr. Wm. O. MacCallum, '53. . . . A note from Fr. J. I. Graham, 426 Burton St. Sudbury, Ontario indicates that he has a new rectory. . . . A new rectory is also being constructed at Radville, Sask. where Fr. M. A. George, is curate. Although he missed the opening of the New Seminary, Father plans to pay us a visit before too long. . . . Fr. G. MacKinnon, '42, of Chilliwack, B.C. has established Perpetual Adoration before the tabernacle for Lent and hopes to continue all year. . . . The Church is being renovated and a new sacristy is being built at Beaumont, Alta., where Fr. L. Robert, '51, is pastor. . . . A classmate, Fr. L. Scriven, '51, was appointed pastor of St. Anthony's Church at Drayton Valley, Alta. Father A. Finnigan, '57, asks prayers for the recovery of his pastor, Fr. P. McGuire, '40, who is still in hospital after undergoing a serious heart operation last fall.

"The most beautiful in Western Canada." This is the description that Fr. A. Gillis '30 gives of his church and rectory which he just completed at Jasper Place, Edmonton. . . . Fr. A. Langevin, '43, planning a trip to Europe from April 13th to June 13th says "Wish me good luck!" . . . The same goes to Fr. P. V. Elder, '37, who will also be going to Lourdes and Rome etc. in June and July '58. Father E. Crough, '56, remembers his first month in the Sem. (Fr.) C. Campbell fainted one morn at Mass. "At the time I just became frightened—now I would at least, since we're preparing a new cemetery, recover myself enough to sell him a plot *quam primum*." Impressions of Seminary days by Fr. J. Worona '46, — The brave solists at the 3:45 visit trying to hit the high notes. INCIDENTS—(Fr.) Lawrence Carroll reciting his dogma lesson in his sleep—loud, verbatim and in Latin. Fr. A. Bosma writes that he will come to visit the new seminary during the summer of 1958. "A new church was erected in 1953," reports F. P. Smeets, '36. . . . "Church is getting too small", writes Fr. G. Hickey, '36, of Viking, Alta. From Fr. Edwin Kuefle O.F.M., Cochrane, Alta. comes word that the present church (second oldest in Calgary diocese) was seriously damaged by a truck two years ago. It will be replaced, probably in 1958, by a modern, L-shaped church and parish hall. . . . Fr. B. Filevich, '42, 143 Franklin Ont. is building a Parish Centre which is to include instruction classrooms, a gymnasium and an auditorium. . . .

Of the last year's ordinandi we can report:

Rev. J. A. Finnigan—2432 Kingsway, Burnaby 1, B.C.

Rev. A. Hensel—Box 41, Clandonald, Alta.

Rev. B. Hoschka—412 - 10A St. N.W., Calgary, Alta.
Rev. W. Kostiuk—751 - 14 St. W., Prince Albert, Sask.
Rev. O. R. MacManus—10044 - 113 St. Edmonton, Alta.
Rev. K. Raab—Box 454, Olds, Alta.
Rev. P. Rowe—Box 277, Castor, Alta.
Rev. T. Smits—219-18 Ave. W. Calgary, Alta.
Rev. F. Tarnoczi—St. Anthony's Church, Drumheller, Alta.

Continued from page 16

full sense of the term. Its government is invested in the Superiors of the First Order and officers elected by each Fraternity. Its constitutions are approved by the religious Superior and the Holy See and its place in the Church determined by the Code of Canon Law, at the head of the list of associations to which the Church considers it praiseworthy for us to belong.

To encourage us to join, the Popes have attached many indulgences to the exercises prescribed for the Tertiary, as a member of a Third Order is called, and to other practices recommended to him. For example, on many days of the year partial and plenary indulgences may be gained by Tertiaries who make a visit to the Most Blessed Sacrament.

Many sincere people set aside the possibility of becoming Tertiaries because they fear to clutter up their spiritual lives with an excess of devotions; they fear to undertake the lives with an excess of devotions; they fear to undertake the added obligations of Tertiaryship; or since they live far from a center in which a Fraternity of Tertiaries exists they think it would be impossible to carry on lives as Tertiaries.

If we examine these and similar objections, we find them to be much less formidable than they seem to be at first glance. Let us examine the three "objections" of which we spoke a few seconds ago.

The first is that membership in a Third Order would only complicate our spiritual lives. On the contrary, Tertiaryship is a way of life, not merely a devotion, and an ordered life, far from complicating, simplifies. When things are done according to a plan they are done better, more quickly, and more easily than if they are done at random.

Second is the fear to undertake the obligations of Tertiaryship. This probably keeps more of us out of Tertiary Fraternities than anything else. The aim of Third Orders is to assist, not hinder us to live our Christian lives. The few obligations imposed on us (though not under pain of sin as we have seen) are not very much more than what is required of us as Catholics by Holy Mother Church. The fruits we can reap from the added duties much more than justify any slight adjustment of our present devotions that we might have to make if we would have to make any at all.

Lastly, the person living far from a Fraternity of Tertiaries may join as an "Isolated Tertiary". The "Isolated" Tertiary is a member of a Third Order who is unable, because of distance or some other factor, to participate immediately in the activities of any particular Fraternity he nevertheless carries on as a full-fledged Tertiary. In many instances the contact which the Third Order provides is the only one which an individual in a small community might have with any large group of Catholics.

All men of good will are striving for peace in the world; but we cannot have peace in the world unless the Prince of Peace reigns in the hearts of men. We establish His reign in our hearts by fulfilling God's will as perfectly as we can. Third Orders are especially designed by their founders under the guidance of the Church to assist us in just this work.



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THE BANK OF NOVA SCOTIA

Continued from page 19

On Nov. 18, the cement for the garage was poured; this is one more of Father Crough's many projects at the Seminary. It had been a lovely day with a warm wind blowing in from some city to the south. The temperature was about sixty-five above but, "Full o' Faith" MacCallum kept right on flooding the rink. The boys slept in one morning as Sandy MacKinnon rang forth with "Requiescent in Pace".

St. Catherine's Day, Nov. 25, passed in traditional style with the theologians working and the philosophers resting. The full concert met the approval of clergy and relatives as Mr. Cooney directed "No Curtain Calls" and "The Bishop's Candlesticks".



Don Scott and Barry Wilson in
"No Curtain Calls"



The three chief characters in the
Bishop's Candlesticks.



The quartet as usual.



The quartet as unusual.

Continued on page 34

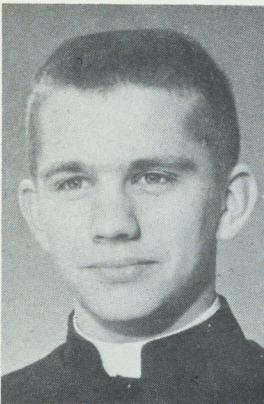
Third Year Philosophy



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Ponoka, Alta.



LEON BOILY
St. Gedeon
Lac St. Jean, P.Q.



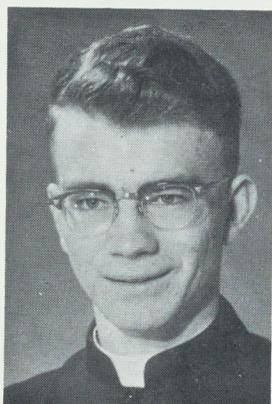
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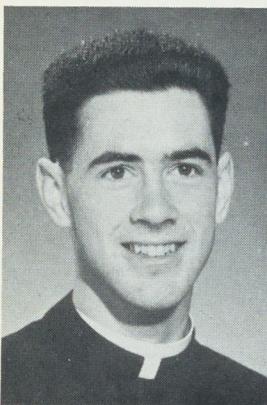
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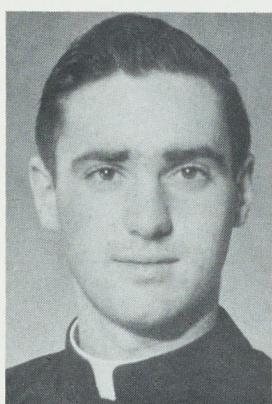
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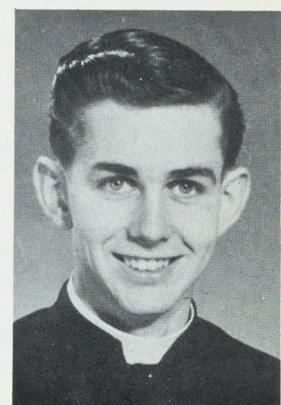
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Continued from page 32

The automatic washer and dryer arrived. Dick Bednar and Larry Frizzell were automatically elected to put forty bags of laundry through each week. This seems like a lot of work for two men but the committee agreed that it would be "ironed out" later.

The month of December saw a great deal of activity crammed into three weeks. The Christmas vacation started on December 22nd, but before that the boys found time to finish of the skating rink, make ice, go to Calgary, play hockey, lose blood, listen to visiting lecturers, watch a movie, put on a Christmas concert and go to classes, not necessarily in that order, nor all with equal success.



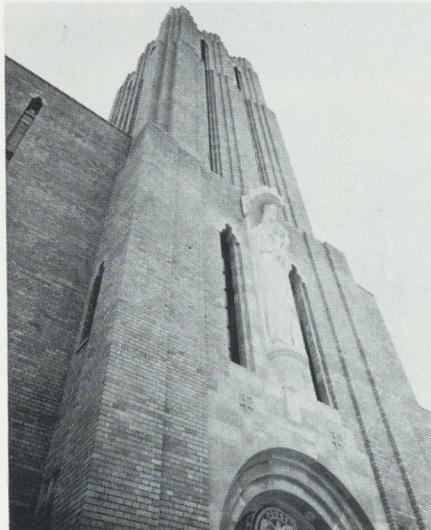
Dean Fetherston officially opens the season—on the outside.



Hockey season on the inside.

The hockey season got under way on December 8th, with the customary Philosophers vs. Theologians game which proved to be the usual trouncing for the Philosophers. Other pre-season games saw the "Old men" take a pasting from the "New" and the Curates suffer defeat at the hands of the Seminarians. About twenty would-be gymnasts creaked through the first workout of Don O'Dwyer's newly formed PT club. The next morning many vowed that if they recovered sufficiently to walk they would never tempt nature again with such activities.

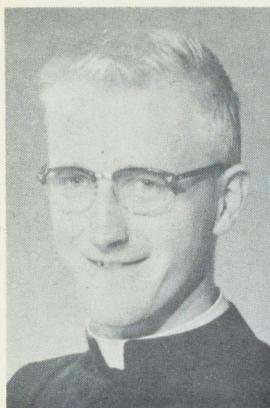
The Calgary Seminarians betook themselves to warmer climes for the Consecration of St. Mary's Cathedral in Calgary. They were away for three days during which times the Edmontonians held the fort and observed (to themselves, of course) that Calgary might not be such a bad place at that.



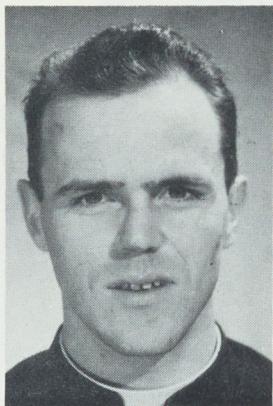
The new St. Mary's Cathedral.

Continued on page 36

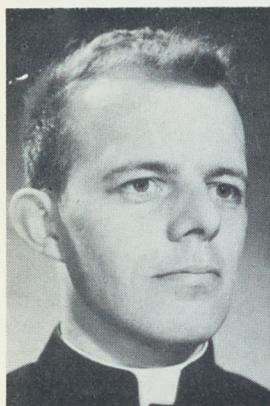
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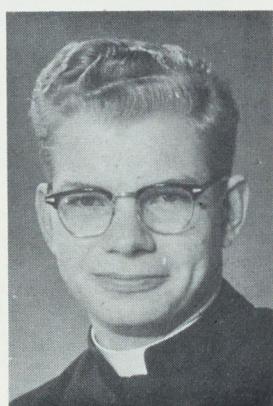
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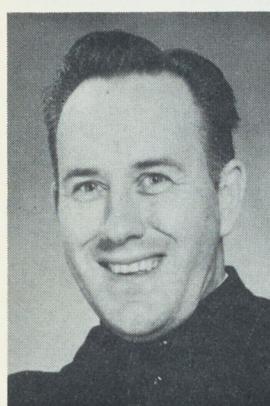
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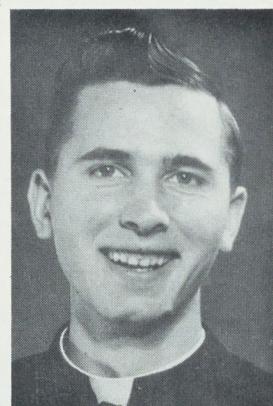
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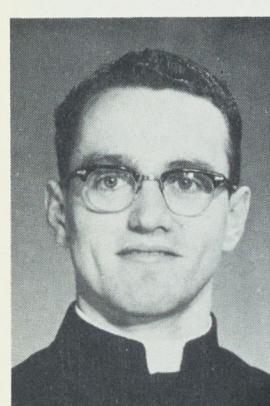
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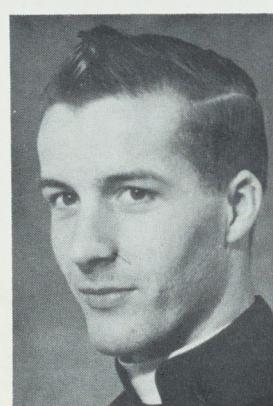
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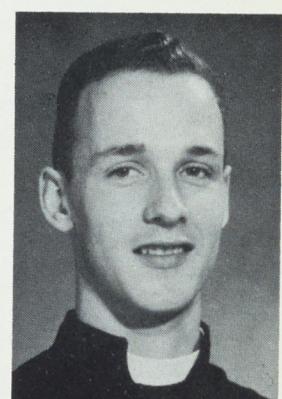
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Continued from page 34

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The first mass offered by Cardinal McGuigan



Part of the consecration ceremony tracing the alphabet

Father Moore visited the Seminary with the Pilgrim Statue of Our Lady of Fatima again this year. Father's address on priestly ideals was especially valuable to us, reflecting as it did, the experience of many years in an exclusive ministry—spreading devotion to Our Lady throughout the world.

Films of missionary life were shown by Father Tetrault of the White Fathers who had been in British West Africa for the last ten years.

A representative from another mission field—the Diocese of Calgary—Father Pat O'Byrne arrived at the Seminary fresh from a conference on Catholic Social Groups in Saint John, New Brunswick. He spoke to us on "Communications" in the Lay Apostolate.

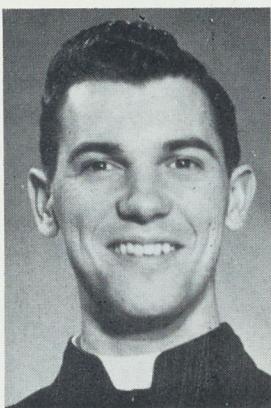
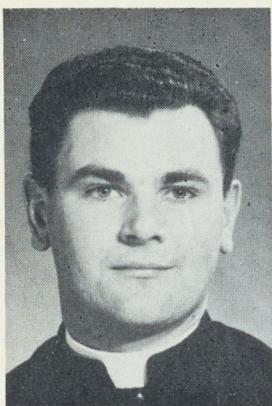
Most of the Seminarians donated blood to the Red Cross on December 19th and still had enough steam left to put on a Christmas concert that night. The second Year Philosophers, actors all, stole the show with their skit starring Frank Phelan as the punchy fighter. Frank's performance was so convincing that one and all believed either that he really was a little soggy in the scone or that he had lost too much blood during the afternoon.



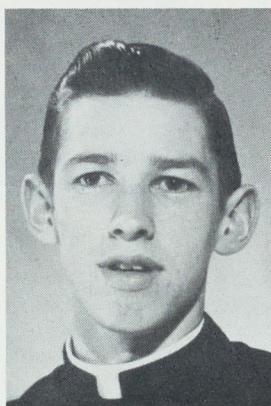
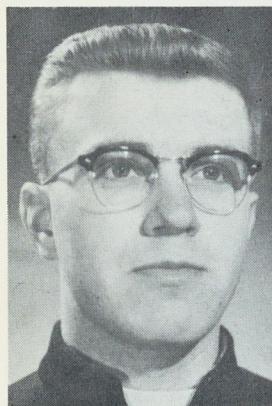
Prize winning second year philosopher census takers.

Continued on page 38

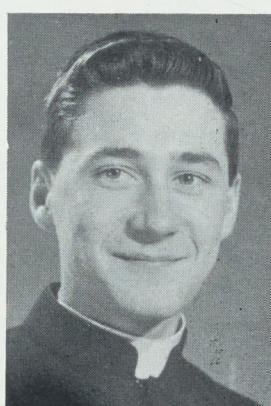
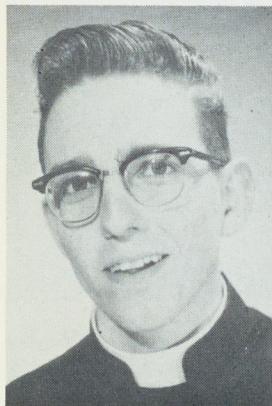
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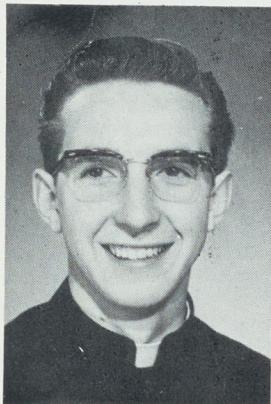
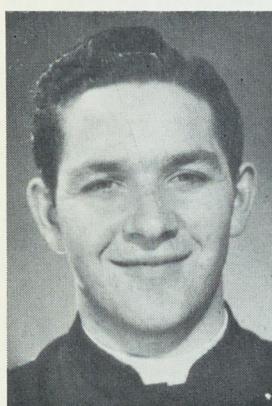
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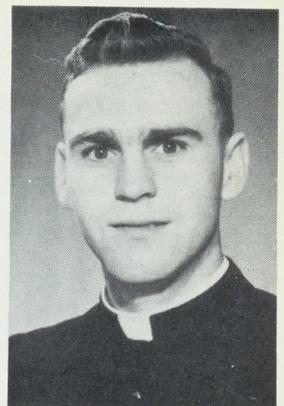
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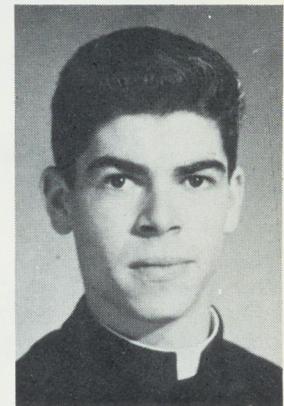
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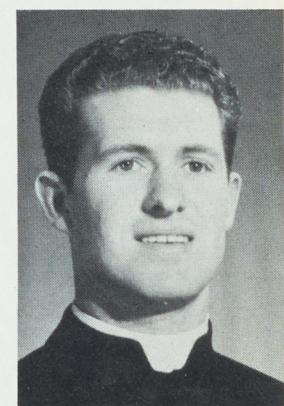
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Sam Samuels and Family

Continued from page 36



The epic of the ice worm cocktail



The man in the barrel.

January's activities started on the seventh, as we returned from Christmas holidays. A few changes had taken place, and Father O'Reilly was a welcome sight back at the Seminary. We also welcomed two new personalities in the characters of Ed Hourihan and Clement Gauthier. "B" league played St. Valdimir's Altar Boys, and despite the fact that "Rocky" Fry got the first penalty in '58, "B" League won 4-3. Gerry MacInnis and crew spent much time polishing the new marble altar.

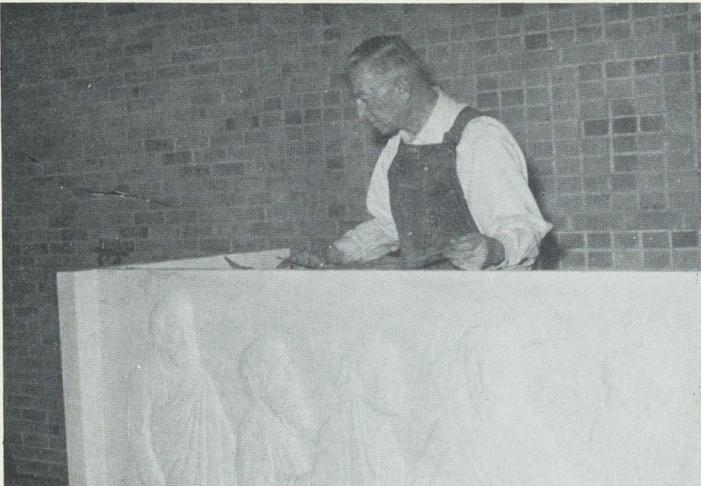
Near the end of January, we began to prepare for the annual mid-term exam struggle. On the 31st., Eddie Doherty, well known writer of Madonna House, Combermere, Ontario, visited us and gave a talk in his usual humorous style on miracle-plus and Catholic action-minus. We started writing mid-terms the same week.

The best thing February had to offer this year was its brevity. The weather was so daffy that we might just as well be living in Calgary. Spring tried a premature entry on the 21st and ruined hockey for the duration of the month. This period of inactivity was taken up with shrewd weather predictions, all of which were worthless. There are three classes of weather prophets in the Seminary.—Easterners, who don't know any better; Westerners, who should know better; and others who don't give a rap and who are really the smartest of the bunch. The Easterner, on the first warm day of February, either confidently welcomes an early spring or asks a Westerner—which is the worst thing he can do, because the Westerner is just as big a sucker as he is. Any native should know that the weather NEVER permanently warms up until the latter part of March, but few there are who do not succumb to the balmy air and allow that this year is an exception. The fellows who don't give a rap simply predict an unpredictable season and listen to the forecasts on the radio.

Installation of the new marble altar had proceeded far enough to allow the devotion of the Forty Hours to begin after the exams on February 7th. The altar was completely finished later on in the month to the great relief of the sacristan, Bill Grotten, who is now able to keep the sanctuary gleaming without fear of workmen messing it up for him.

Monsignor Griffin's illness caused an anxious couple of weeks but he responded well to both medical treatment and prayers and is back with us again.

Continued from page 38



The marble altar during construction.



The finished altar and steps

Charlie Simmons made the CCSMC bingo a great and, at times, a roaring success as he supervised the whole affair and personally bellowed his way through the cake auction. John Harvey MC'd the program and Don Boyle and Co. provided entertainment during the intermission to take the patrons' minds off their financial losses.

The first week in March and the Feast of St. Thomas gave us a rest. Rev. Father Krup, of the Basilian Order, gave an interesting talk on the different Rites within the Church. The music club was initiated with Mr. Lynn giving the opening number on his bag pipes. He was followed shortly by Ron Dobbin and his rendition of "Shep". John Nowakowski told us what would happen to the present government if you should land in the hospital. Rev. Denis Hebert gave an inspiring valedictory talk, thanking all who in any way had helped him gain Christ's Eternal Priesthood. Mr. Wilson gave a missionary talk demonstrating how we are all part of that work. Quite an instructive week!

"A" League hockey started the playoffs on the 10th. in soft ice. Dennis Remillard did a one and a half with a forward roll that would have made Sonja Henie look sick. After losing three pucks in the blue line, the game went smoothly with Ed MacCallum reffing from the penalty box. Third year Philosophers showed the Theologians how to conduct catechism class from a seat near the pencil sharpener. Frank the Floorman moved us back into the refectory after using the refectory granwood for three days to test the latest in acids and bases.

Continued on page 40

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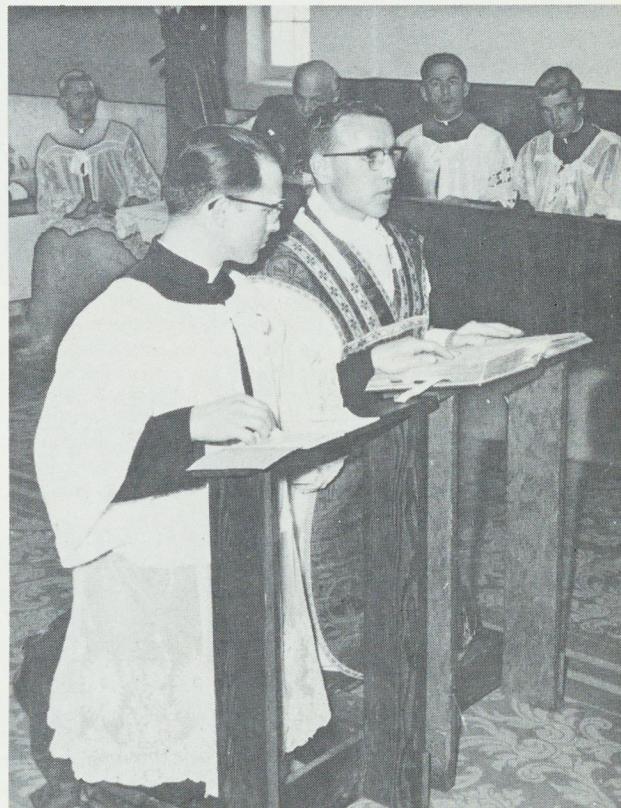
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Refectory—waiters—eye view

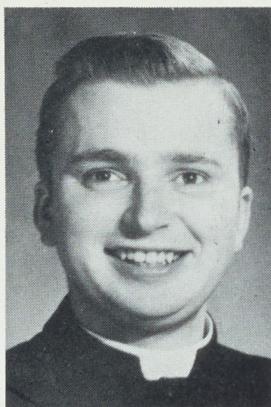
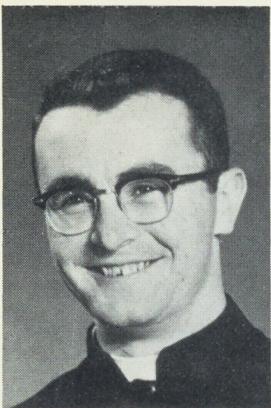
The Sisters provided a sumptuous dinner in honor of our patron St. Joseph on the 19th. Father Nagengast added his gift, making the occasion befitting regality. Theologians consumed the morning attempting to drag John Petracius from the ice as Monsignor wished to speak with him. The afternoon passed in a futile effort to stop St. Anthony's College from scoring "ad infinitum" in both hockey and basketball.



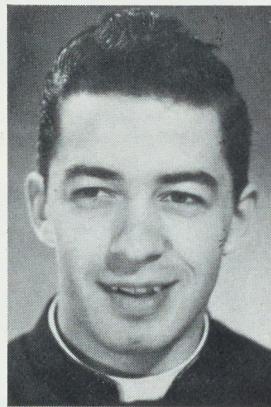
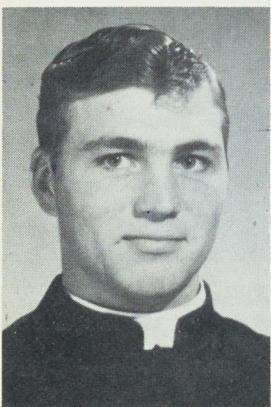
Father Hebert, newly ordained,
assisted by Father Tellier

Continued on page 42

First Year Philosophy

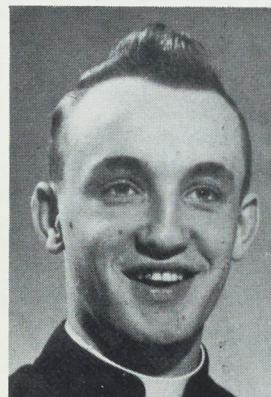
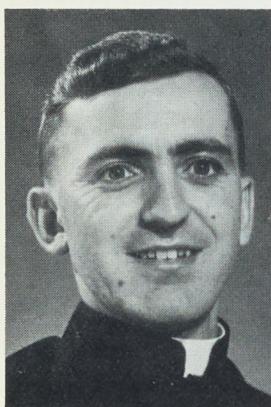


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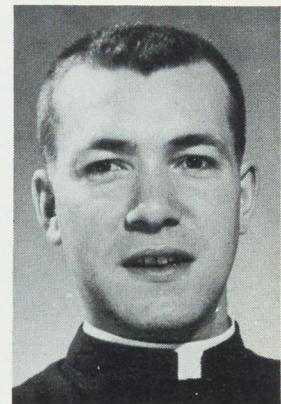
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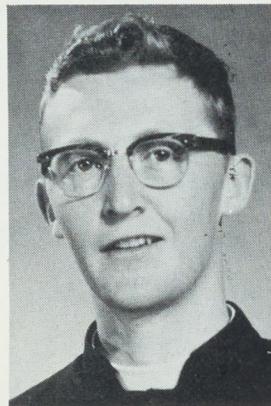


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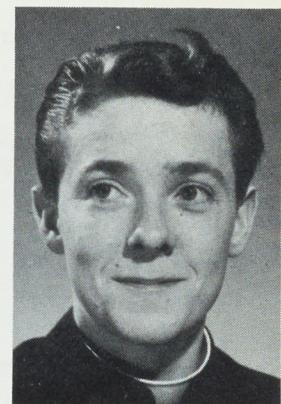


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10164 - 118 Street
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CHARLES SEVCIK
R.R. 3
Viking, Alta.

Continued from page 40



"Last blessing of ordination mass"—Bishop Jordan

On Saturday March 22nd Rev. Denis Hebert was blessed by the Holy Ghost with the glorious Priesthood of Christ. He was Ordained by Archbishop Jordan, and members of the student body were present to sing "Tu Es Sacerdos". The faculty and students of the Seminary pray that God will bless him with a fruitful life in the propagation of the Faith. Welcome back Steve Gyorkos and Bill Mahoney after your accidents avec la hockey.

Palm Sunday marked the beginning of Holy Week and the Seminarians did their best to give suitable expression to the beauty of the liturgy. A great deal of work goes into the preparation for serving and singing at the Cathedral and at the Seminary, but it is work that is repaid many times over in satisfaction that derives from being privileged to participate in the commemoration of the Mystery of the Redemption.

Continued on page 44

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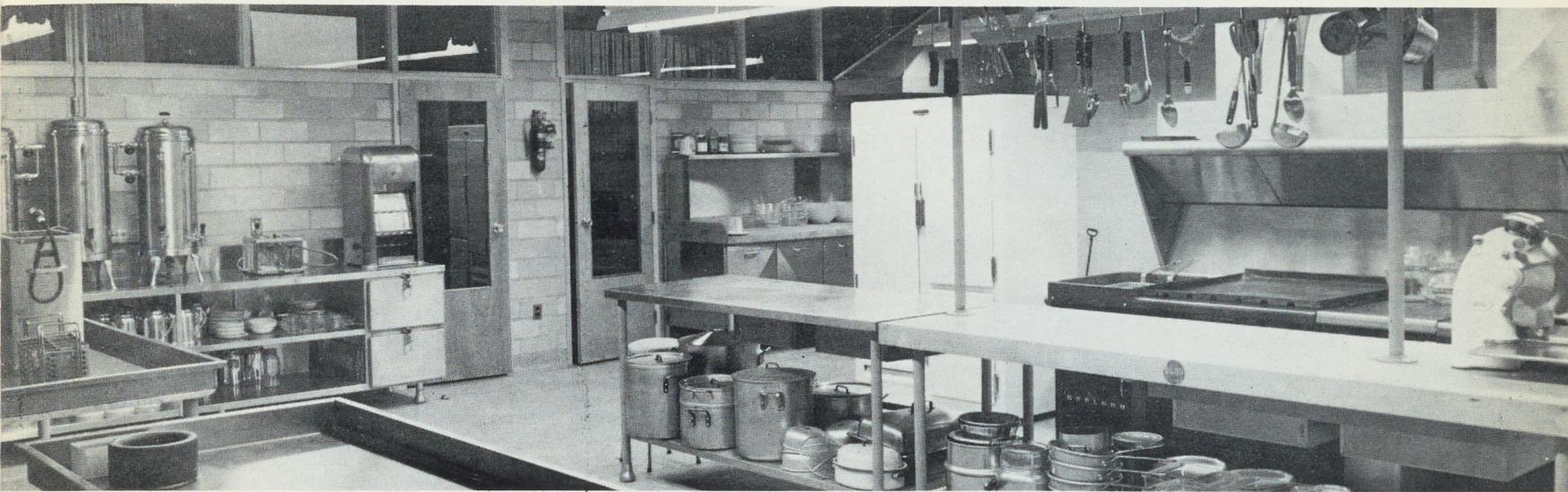
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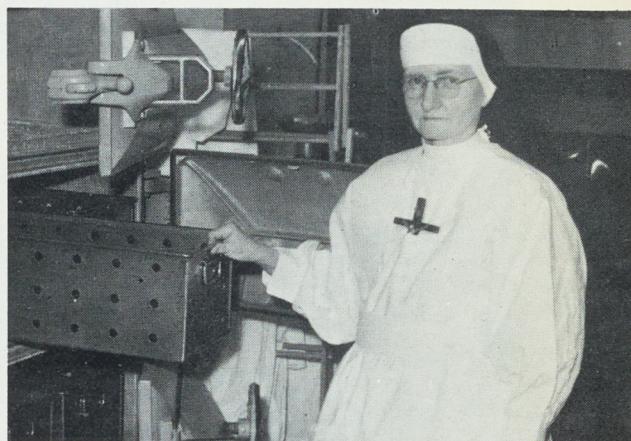
Les Filles de Jésus



Sister Marie St. Rodolphe
in charge of the laundry room



Mere Marie Arthur, Superior,
setting tables



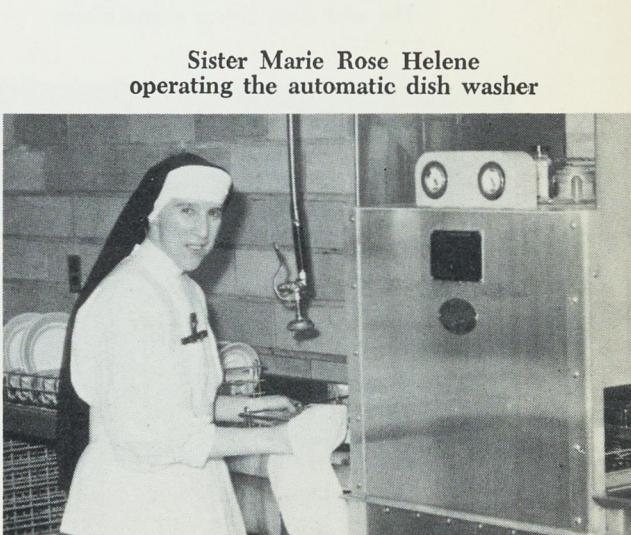
Sister Marie Therese Marguerite
with the vegetable pressure cooker



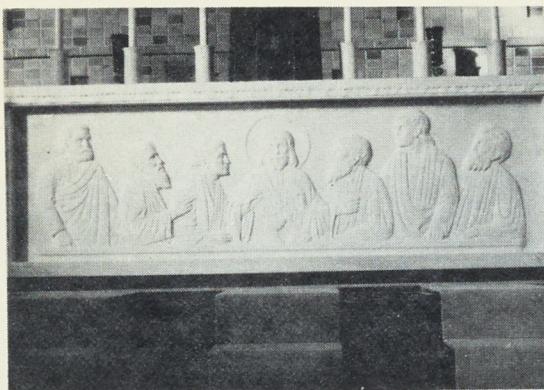
Sister Gerard Maria at the pastry ovens



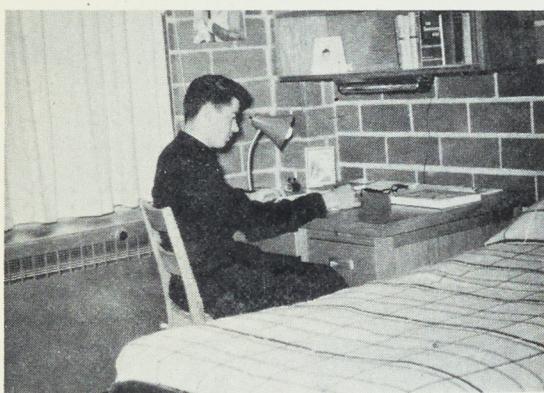
Sister Maria de St. Emile
working at the new gas range



Sister Marie Rose Helene
operating the automatic dish washer



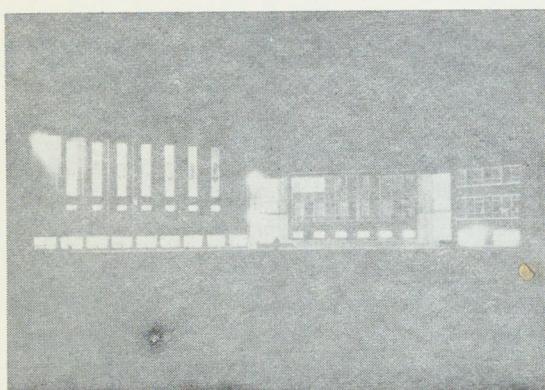
Close-up of the sculptured relief on the new altar.



Each student is provided with a set-up like this.



The old Sem being demolished.



Night view of the New Sem.

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ment

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Rev. A. Schoen
Ray Lowing
Chisholm MacDonald
Claude Prefontaine
Bob Sevigny
Dick Theroux
Pat O'Neill
Dave Tansey

CONTENTS

Lesson from Lourdes, Leo Klug	3
St. Albert's Mitered Missionary, Chisholm MacDonald	8
Alumni Section, Claude Prefontaine	10
Ordinandi	12
Water, Oil and Incense, Rev. John Kraemer	14
I and You and They, Jim Murphy	15
Orders for the World, John Petracivius	16
The Story of the First Year, Don Scott, Ed McCallum, Charlie Simmons	17
From the Grandstand, Chisholm MacDonald	20
Prospectus	21
In the Kitchen	43

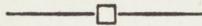
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